

(6)

Sober and Useful
REFLECTIONS
UPON A
TREATISE
OF

Mr. RICHARD BAXTER'S,
STILED,

[*Sacrilegious Desertion of the Holy Ministry rebuked, and
Tolerated Preaching of the Gospel vindicated.*]

WITH
A most serious PREFACE to the same,
Out of the said, Mr. BAXTER.

Written about eight years since, and not Printed, but
now made Seasonable to be Published, by the Repetition of some
Material Points, which are here reflected on, in Mr. Baxter's
late Hasty Answer to Dr. Stillingfleet's Sermon.

*another copy with a different title
in this Vol.*

--- Non umq; premantur in Annum.

L O N D O N ;
Printed for Richard Chiswell, at the Rose and Crown in
St. Paul's Church-Yard. 1680.





To his Respected Friend, Mr. R. C.
BOOK-SELLER.

S I R,



He ensuing Reflections were written about eight years since, and then upon the coming out of a more particular Defence from the Worthy Person immediately concern'd, [call'd, The Doctrine of Schism fully opened, and applied to Gathered Churches, 1672.] were consigned by the Author to a perpetual obscurity: But since this Daring Champion hath entered the Field again in his batter'd Armour, and threatned to appear still further in the self-same Cause and Argument, the Publication of these Notes is made seasonable, to the intent that he himself, and others, may take notice, what Advances have been already made by him; and how, notwithstanding the Flourishes of his Anger and Ostentation, he hath really little afresh to offer unto the World, but odious Repetitions only.

And to this purpose, if you please, you may print them: And together with them, this Honourable Character, which one of his professed Friends bestows upon him:

*[' That he never yet wanted Argument against the Cause, or
' Rebuke against the Person of any Man that ever opposed him.*

*' That he hath Troops of Propositions always at command, and
' so many Yokes of Distinctions, as to make good whatsoever he
' hath said, be it never so bad.*

‘That he hath one very strange and wonderful piece of *Artifice*,
 ‘that be the Controversy what it will, he can make his Adversary
 ‘differ with him about the *Existence of a God and Christ, an*
 ‘*Heaven and Hell.*

‘Nay, that he can make him *say any thing* that he himself
 ‘thinks he can *most easily oppose*; or if he cannot make him say it,
 ‘*affirm and prove* that he *saieth it*, and then *thunder out a Volume*
 ‘*against him for saying so.*

*[One that
 hath read *Lul-*
lium, and his
 Commenta-
 tors.] *Answ.*
 to Dr. *Stilling.*
 p. 45.

‘In a word, That He is the *Man of* Art*, that can *do and undo*,
 ‘*prove and disprove* the same thing.]

Which yet I had not added here, but that it is so very agreeable
to his new Attempts.

It would have look'd more modishly perhaps, to have entitled
the Book, Speculum Baxterianum, or Baxter against Baxter.
The truth is, as it was said of Arcesilas, He hath introduced
Genus Philosophiæ αὐόσατον, a self-contradicting Philo-
sophy, which, if it prevail, will fill the World with Scepticism,
and endless Disputations. [παντὶ λόγῳ λόγος ἀντίκειται.] And
if there be any thing that seems severe in these Reflections, he
must thank himself for it, who hath furnished the Collector with
so many Materials: So easy a thing it is for self-esteeming
Men to talk to their own Reproach, as he somewhere hath it.

But nevertheless I am for retaining still the more modest and
less affected Title.

S I R, I am

Your Friend and Servant,

M. A.

July 20. 1680.





A most Serious

P R E F A C E

Out of Mr. RICHARD BAXTER.

To the Christian Reader.

IF I speak plainly of the *Quality* of the Author's Arguings, Sacril. Désert.
 I desire the Reader not to interpret it, as if I had not the pag. 4.
 heartiest desire of *Peace*. — But Words are not answered
 according to their *Nature*, when the *Nature* of them is not
 opened. — Plain-dealing is not the Sign of Enmity, but Love. Pag. 132.
 The Law is open, our *Writings* and *Doctrines* are easily tried. 
 If we say *Evil*, bear *Witness* of the *Evil*. Pag. 32.
 Mark that *Preacher*, Conformable or Nonconformable, who Pag. 88.
 stirreth hardest for his *own Honour*, and would raise it by dis-
 honouring others, and is most impatient of all that cloudeth
 him, and is only for those that set him up; and look out no fur-
 ther for a *Mark of Badness*, but take that *Man* for one of the 
 worst, how wellsoever he *preach* or *pray*.
 Art thou ready to censure the *Doctrine* of thy *Teachers*, the
 Actions of thy *Rulers*, and the *Persons* of thy *Brethren*? Be- Saints everlast.
 yond doubt thou art a *proud Person*; Pride hath seized on thy Rest.
 Heart: There is too much *Hell* in thee, to have any acquain-
 tance with *Heaven*. — There is no more *Heaven* than there is
 Humility.

Cer-

Gild. Salvian.
p. 179.

‘Certainly *Pride* is a greater Sin than *Whoredom* or *Drunkenness*; and *Humility* is as necessary as *Chastity* and *Sobriety*. Truly, Brethren, a Man may as *certainly*, and more *slily* and *dangerously*, make haste to Hell in a way of *Profession*, and *earnest Preaching of the Gospel*, and *seeming Zeal* for an *holy Life*, as in a way of *Drunkenness* and *Filthiness*.

Epist. Ded. to
Saints everlast.
Rest.

‘Above all, see that you be Followers of *Peace* and *Unity*, both in the Church, and among your selves. He that is not a *Son of Peace*, is not a Son of God. All other Sins destroy the Church *consequently*, but *Division* and *Separation* destroy it *directly*. Building of the Church is but an orderly joining of the Materials; and what then is *Disjoining*, but *pulling down*? Many Doctrinal Differences must be tolerated in a Church; and why, but for *Unity of Peace*? Therefore *Disunion* and *Separation* is utterly intolerable. Believe not those to be the Churches Friends, that would cure and reform her by cutting of her Throat. Those that say, *No Truth must be concealed for Peace*, have usually as little of the one as the other. — Do not your Hearts bleed, to look upon the State of *England*, and to think, how few Towns or Cities there be, where there is any *Forwardness* in Religion, that are not cut into *Shreds*, and crumbled as to *Dust*, by *Separations* and *Divisions*? To think what a Wound we have hereby given to the Christian Name? —

Ibid.

‘I differ from many in *several Doctrines of Moment*, — And yet if I shall zealously press my Judgment on others, and seek to make a *Party* for it, and disturb the *Peace of the Church*, and separate from my Brethren, I should fear lest I should prove a *Firebrand in Hell*, for being a *Firebrand in the Church*. And for all the Interest I have in your Judgment and Affections, I here charge you, that if God should give me up to any *Factionous Church-rending Course*, against which I daily pray, that you forsake me, and follow me not a step. —

Pref. to C. re
of Church Dis-
cuss.

‘I thought once, that all that talk’d against *Schisms* and *Sects*, did but vent their *Malice* against the best Christians under those Names: But since that, I have seen what *Love-killing Principles* have done. I have long stood by, while Churches have been

'been *divided* and *subdivided*; one Congregation of the Division
 'labouring to make the other contemptible and odious, and this
 'called the *Preaching of Truth*, and the *purser Worshipping of God*. E
 'I have seen this grow up to the height of *Ranters*, in horrid
 'Blasphemies; and then of *Quakers*, in disdainful Pride and
 'Surliness; and into the way of *Seekers*, that were to seek for a
 'Ministry, for a Church, a Scripture, and consequently a Christ.
 'I have many times heard it break out into *more horrid Reviling*
 'of the *best Ministry*, and *godliest People*, than ever I heard from
 'the most *malignant Drunkard*. I have lived to see it put to the
 'Question, in that which they call'd the *Little Parliament*, *Whe-*
 'ther all the *Ministers of the Parishes of England* should be put
 'down at once? When Love was once killed in their own
 'Breasts by those same Principles which I here detect. I have
 'seen how confidently the *Killing of the King*, the *Rebellious* E
 'Demolishing of the *Government of the Land*, the *Killing of many*
 'Thousands of their *Brethren*, the *Turnings and Overturnings* of
 'all kind of *Rule*, even that which they themselves set up, have
 'been committed, and justified, and prophanely *fathered upon*
 'God. These, with more such Fruits of Love-killing [*King-*
 '*killing*] Principles and Divisions, I have seen. And if after
 'so long, so sad, so *notorious Experience*, you would have me
 'still to be *tender* of the *Brood of Hell*, I mean, these Love- E
 'destroying Ways, and to shew any countenance to that which
 'really hath done all this: you would have me as *blind* as the *Sodo-*
 'mites, and as *obdurate* as *Pharaoh* and his *Egyptians*, and utter-
 'ly resolved never to *learn the Will of God*, or to regard either
 'Good or Evil in the World. — The *same Sins* are continued in E
 'without *Repentance*. And how guilty are those *Ministers of the*
 '*Blood of Souls*, that will not tell Men of their *Sin and Danger*?

'He that after the *Experiences of this Age*, will think it fit to
 'follow the *Conduct of Injudicious Zealots*, is left as *inexcusable*,
 'as almost any Man that never had a *Sight of Hell*.

'Preach *Faith and Repentance*, the common *Catechism-Prin-*
 '*ciples*, (which are of greatest need and use, and require the
 'greatest Skill in Preachers,) the *Baptismal Covenant*, the *Creed*,
 the

Cure of
 Church Divis.
 p. 365.

Sacril. Desert.
 p. 94.

' the *Lord's Prayer*, the *Decalogue* ; and do not, on pretence of
 ' going *higher*, trouble the Peoples Heads with unnecessary
 ' things, nor turn them after vain Janglings, much less *against*
 ' *Conformity*, or any thing that *reflecteth* upon the *Parish-Ministers*.
 ' You may quickly kindle in your Religious Hearers, a *factious*
 ' *opinionative* kind of Zeal, that shall make them *Firebrands* in
 ' the Church, and no whit tend to save their Souls ; and you
 ' may *deceive your selves* by exercising an *opinionative Zeal*, whilst
 ' you think you are doing the *Work of Christ*.

Ibid. p. 95.

' If there be any among you, that by such a sinful *unpeaceable*
 ' Zeal, will be *censuring* and *deriding Conformists*, — and making
 ' them *odious* to the Hearers, rebuke them *sharply*, and *cherish* not
 ' their Sin : And if they hear not, rebuke them *before all* ; and
 ' if they amend not, *cast them out of your Communion*. And, as
 ' you love your selves, the Church, and others, let not the
 ' *proudest censorious People* be your *Masters* : Take heed of
 ' that base *complying Humour*, that maketh some they *dare not*
 ' *displease them*, lest they should call them as bad as they do the
 ' *Conformists*. But if you come to this, it is the *Women* and
 ' *Boys*, that have *least Knowledg*, and *most proud censorious Passions*,
 ' that will be the *Church-Governours*. *Keep your Authority*, let
 ' them *take it how they will*, and be not *servile Followers* of the
 ' *Peoples Errors* and *Irregular Ways*.

Ibid. p. 90, 91.

' If you set your selves in a *dividing Way*, secretly to rejoice
 ' at the *Conformable Minister's* disparagement, and to *draw as*
 ' many from him as you can, you are but *Destroyers* of the Church
 ' of God : Call your selves what you will, I call you *Destroyers*,
 ' if you are *Dividers*.

Ibid. p. 95, 96,
97.

' Preach zealously for Love, against *Love-killing envious Zeal* :
 ' Teach them to know that all Men are *imperfect* and *faulty*,
 ' and so is all Mens *Worship of God* ; and that he that will
 ' not communicate with *faulty Worship*, must renounce *Communion*
 ' with *all the World*, and *all with him*. Unteach them that
 ' *false Conceit*, that all *Book-Prayers* are *unlawful*, yea, or all that
 ' is *imposed*. Read over to them those *Psalms*, which have frequent
 ' *Repetitions* and *Responses*, that they may know that such are
 ' not

not unlawful. If it be lawful for the People to *sing* God's Praise, it is not unlawful to say it: Do you doubt of the Consequence? Prove to us what difference there was between the *Ancient Singing*, and our *Laudatory Saying*, and you will find your Task too hard. Unteach them that *paultry Principle* of placing Religion in being *cross to the rest of the Congregation*; as when they will not *stand up* at the Creed, or at the Hymns of Praise, when Reason and Use tell us, that *standing up* is a convenient *praising Gesture*: and when the *Primitive Churches* (from an unknown Original, calling it an *Apostolical Tradition*,) unanimously commanded *Standing only in all the Lord's Days Adorations*; which because we cannot now well observe, it is decently confined to *Praises* only. And in this the *Conformists* do better and more decently than you. And it is sorry *Perverseness* to fly from a better Way, because others use it. Unteach them their unwarrantable *Self-made Tests of Church-Communion*, as if there must be any other Proof of Holiness needs given, besides a *sober Profession of Christianity*, that is, of the *Baptismal Covenant*, not provedly contradicted by *Heresy* or a *wicked Life*. If we are *Nonconformists*, because we cannot comply with all *invented* incapable *Terms of Communion* from others, why shall we make *such Engines* to divide the Church our selves, and do the very things which we condemn in others? Unteach them their expectations, that all the Church must be satisfied of the Sincerity of each Communicant; or that the Presence of the Unworthy, who are admitted by their own false Profession, or by the Ministers Fault, doth make it unlawful to others there to communicate. The Book called the *Cure of Church-Divisions*, will tell you more such *dividing Principles*, which you must unteach them. The Ministers that have bred and cherished these, have been our *Subverters*, and are our *Shame*; and such Principles are the *Shame* of too many well-meaning honest People. Wo to the *selfish Teachers*, that for their *Personal Interest* dare not contradict them, but cherish them into their *dividing Errors*!

Ibid. p. 98.

‘ In a word, *Help to save Religious People from being superstitious,*
 ‘ *while they cry out against Superstition :* And make them know,
 ‘ that a Religion which consisteth in our own *Modes and Ways*
 ‘ *of Worship,* and in *decrying other Mens,* may stand with all *un-*
 ‘ *mortified Sin;* and that the Flesh is no more denied by *sitting,*
 ‘ than by *kneeling.*

Ibid. p. 101.

‘ Brethren, suffer me to tell you, that *pleasing the ignorant*
 ‘ *Professors Humours,* is a Sin that sheweth us too humane and car-
 ‘ *nal,* and hath always sad *Effects at last.* If any say, We shall
 ‘ thus lose our People; and the Separatists, who will cherish all
 ‘ such Humours, will have them all. I answer: We have too
 ‘ long tried the *pleasing Way already,* and see that we cure not, but
 ‘ *cherish their Disease.* Take *God's Way.* — And if they will
 ‘ follow Separatists, it is fitter they be misled by *such* erroneous
 ‘ Persons than by you.

Ibid. p. 105.

‘ Should the Ministers of *London,* that have suffered so long,
 ‘ but use any part of the *Liturgy,* and *Scripture-Forms,* though
 ‘ without any Motive but the pleasing of God, and the Churches
 ‘ Good, what muttering and censuring would there be against
 ‘ them? And *Wo to those few Teachers,* that make up their *Designs*
 ‘ *by cherishing these Distempers!* One would think that
 ‘ their *Warning had been fair.* But, *si nati sint ad bis perdendam*
 ‘ *Angliam,* the Lord have mercy upon us!

Ibid. p. 102,

103, 104

‘ Let me say a word to *this Kind of Religious People :* Is it not
 ‘ a *Shame* to you, that your *worthiest Ministers* should be fain to
 ‘ go *besides their own Judgment* in God's Worship, to humour
 ‘ you? And that they must tell the World, we would *mis-*
 ‘ *Free-Prayer and Forms in Publick,* but the People then will
 ‘ be gone to the Separatists? But how come you to be so much
 ‘ holier and wiser than the holiest and wisest of your Teachers?
 ‘ Mark: Is it not more of the *Women and Apprentices,* that are
 ‘ of this mind, than of the *old experienced Christians?* Is it not
 ‘ an *high degree* of Pride, in Persons of your *Standing and Un-*
 ‘ *derstanding,* to conclude, that *almost all Christ's Churches in the*
 ‘ *World,* for these 1300 Years at least, to this day, have offered
 ‘ such Worship to God, as that you are obliged to *avoid it,* and
 ‘ all

all their Communion in it? And that almost all the Catholick Church on Earth this day is below your Communion, for using Forms? And that even Calvin, and the Presbyterians, Cartwright, Hildersham, and the Old Nonconformists, were unworthy your Communion? Would you have run away from Dod and Perkins, or from Cyprian or Augustin, and said, they are Formal Fellows, not to be joined with? Doth God use by Miracle to make self-conceited Women, and young Men, so much wiser than the most ancient, studious, and experienced Divines? Brethren and Friends, I profess, for your Sincerity many of you are our Joy, and it is not a little that we have done and suffered for your sakes: But I must tell you, (for Adversaries will tell it you) that for your Ignorance, Injudiciousness, Pride, Self-conceitedness, you are our Grief and Shame: We are hit in the teeth with such self-wise, ignorant, giddy, and unpeaceable Followers: And we have nothing to say, but to blush, and say, you mean well, and that it is not long of us. Can God's Spirit, which ordaineth Elders to be Pastors in his Church, be the Guide of your Judgments, when with such shameless Pride you set up your Errors against the Knowledge of your Guides? — It shameth us, it grieveth us, to hear from England, and from New-England, this common Cry, We are endangered by Divisions, because the self-conceited Part of the Religious People will not be ruled by their Pastors, but must have their Way, and will needs be Rulers of the Church and them.

Yea, I tell you with Truth and Grief, I am confident, (next to Mens own Sin, which leaveth them to a Judicial Delusion,) Nothing hath done more to set up Popery, — than the scandalous Instances of your Unruliness, and Church-tearing Humours. And that you have made more Papists, than ever you or we are like to recover. Nothing is any whit considerable that a Papist hath to say, till he comes to your Case, and saith, Doth not Experience tell you, that without Papal Unity and Force these People will never be ruled or united? It is you that tempt them to use Fire and Faggot, that will not be ruled, nor kept in Concord, by the wisest, and holiest, and most self denying Ministers

‘ *Ministers* on Earth. — Wo to the *World* because of Offences,
 ‘ and Wo to *some* by whom they come!

Epist. to Sepa-
 rate Congreg.

‘ The *Hand* of God is apparently gone out against your Ways
 ‘ of *Separation* : You see you do but *prepare* Persons for a *further*
 ‘ *Progress*. *Seekers*, *Ranters*, *Quakers*, and too many professed
 ‘ *Infidels*, do spring up from amongst you, as if *this* were your
 ‘ *Journey's end*, and the *Perfection* of your *Revolt*.

Id. against
 Crandon, p. 83.

‘ I think, Till we have better *taught*, even our *Godly People*,
 ‘ what *Credit* and *Obedience* is due to their *Teachers*, and *Spiritual*
 ‘ *Guides*, the Churches of *England* shall never have *Peace*, or any
 ‘ good and established *Order*. We are *broken* for want of the
 ‘ *Knowledg* of *this Truth*. Till this be known, we shall never be
 ‘ well bound up and healed.

Gild. Salvian.
 p. 179.

‘ To be against *Discipline* is *tantum non* to be against the *Mini-*
 ‘ *stry*; and to be against the *Ministry*, is *tantum non* to be
 ‘ absolutely against the *Church*; and to be against the *Church*, is
 ‘ near to being absolutely against *Christ*. Blame not the *Harsh-*
 ‘ *ness* of the *Inference*, till you can *avoid* it, and free your selves
 ‘ from the *Charge* of it before the *Lord*.

‘ All which is the most serious *Judgment*, *Admonition*, and
 ‘ *Advice* of

RICHARD BAXTER.



The Protestation of the Writer of these Reflections, to all that shall vouchsafe to read them, touching Himself, and his Design.

THE Writer of these Reflections doth here *protest* once for all, his *real Belief* of a *God*, a *Christ*, an *Heaven*, and an *Hell*: And that he is neither *Papist*, nor *Popishly affected*, nor under any *Covenant* not to *obey* our *Blessed Saviour*, against the *World* and the *Flesh*; nor yet an *Enemy* to those truly modest, humble, quiet, and peaceable *Dissenters*, who *do what they can* of that which is *enjoined* them, and for the rest, *submit themselves* wholly with *Patience* and *Meekness*, without contempt or reviling to the *Laws* and *Government*.

That he hath no *Malice*, nor *personal Grudg* against Mr. *Baxter* in particular; nor any *Controversy* with him, further than as in his publick Writings he *disagreeth* with, and *reproacheth* his more calm, considerative, and sober *Self*; or seeketh to *undermine* and *cast dirt* upon the *Venerable Establishment* of this Church and Kingdom, with the *Bishops* and *Governours* of both, and *All* that (as it becometh *orderly Christians* and *Subjects*) pay their *conscientious Obedience* thereunto.

And, That his *Design* herein was not to *villify* and *disparage* any thing that is otherwise *good* and *commendable* in this Author, (whereof a *competent Collection* may be seen in the *Preface* foregoing); much less to expose *real Piety* and *Vertue* unto *Scorn*, by reason of the *Pretences* unduly made unto them; or to *embitter* the inordinate *Passions* and *Rage* of any, against those that differ in some *Opinions* from themselves.

But only to *check* and *abate* somewhat (if possible) of that *fond Esteem* this *Man of Contradictions* expresseth of his own *Abilities* and *Judgment*, and that *Popular Admiration* of Him, which may redound to a *Publick Mischief*.

And:

And, To warn every one to study a due Consistence with *Himself*, and Deference to his *respective* Superiors, whether Civil or Ecclesiastical :

And, to expose all *Pride* and *Arrogance*, *Opinionatry* and *Affectation*, *Singularity* and *Self-conceit*, *Envy* and *Ambition*, *Censoriousness* and *Uncharitableness*, *Morosity* and *Peevishness*, *Forwardness* and *Perverseness*, *Cavilling* and *Quarrelsome*, *Strife* and *Contention*, *Schism* and *Division*, *Faction* and *Sedition*, *Defamation* of God's Priests, and *speaking evil* of Dignities, *Pharisaism* and *Hypocrisy*, *Headiness* and *Rashness*, bitter *Zeal* and *Giddiness*, *Abuse* of Holy Scripture, and *Superstition*, *Rudeness* and *Unmannerliness*, (those *Brats of Hell*, *Pests of the Church*, and *Incendiaries of the World*, which it is great cruelty to be tender of,) unto Infamy and Detestation.

And finally, To admonish, if any have private Persuasions of their own, not to trouble the Church with the *unseasonable divulging* them ; or if they have Petitions to prefer unto Authority, not to make them first to the People, nor to mingle them with Reproaches, Challenges, and Threatnings ; or if they have Apologies and Defences to offer for *Non-conformity*, briefly and coolly to give their Reasons, with what *nervousness* they can, but without *vain and idle digressions*, needless *multiplying* of Controversies, *slandering* the Laws and Constitutions, or *contumelious* and provoking Language.

Rom. 14. 22. *Hast thou Faith? Have it to thy self before God: Happy is he that condemneth not himself, in that thing which he alloweth.*



Sober and useful Reflections, &c.

IF it be demanded at our *Entrance*, whence I conclude so positively, Mr. *Baxter* to be the Author of this Book, [*Sacril. defert.*] since there is not any Name affixed to it? I answer: [Touching the Author of *Sacril. Def.*]

As certainly, as if both Name and Picture, with a *Nos quoque florimus*, — had been set to the Title-page of it. It hath so much of his Likeness as to own the Father, and so resembles others of his *undoubted* and *declared Off-springs*, as to leave no room for hesitancy about it, to any one that is but a little conversant with his Way and Writings. — But to satisfy the Reader, that I have not wrong'd him, I will suggest some matters here of easy observation.

And *First*; I note in the *General* the *Imperious Stile of the Man*, assuming to himself as Head of the Non-conforming Brotherhood, speaking in their Name, and upon every occasion, charging and counselling of them. But more peculiarly I observe, what he tells us of himself, [*Apt to speak sharply against the Humors and Weakness of Religious People:*] Which is a Commendation hardly to be given to *any other* of the Way besides. Pag. 126.

2dly; What think you of this? In the Preface to his *Cure of Church-divisions*, he hath it thus: [‘If the Fierceness of any ‘contradict what I say, I only add, that it is not an *unexperien-* ‘*ced* Person that speaketh it ; and one who through the Mercy ‘of God hath long kept a *numerous Flock*, in *Love*, and *Unity*, ‘and *Peace*, by such like means, and hath seen the lamentable ‘Effects of the contrary Way.] In this other Book thus: [‘I ‘think those many Religious People I have had the *Over-sight* of, ‘are as ready to be ruled by me, and as undivided, as any I ‘have Pag. 105.

Page 130. 'have known.] And, ['I can confidently say, that when I
'had a Pastoral Charge, where I needed many Assistants, if I
'had known where that Man lived, whom the People would
'have loved, honoured, and profited by *more than my self*, I
'would have *rid night and day* to get him to be the Man.

Page 131. And yet for all that, it seems he needed not to have rid *many*
Miles neither; for it follows immediately: — ['And when
'I have heard my Neighbour-Ministers, that were *younger Men*,
'(I can scarce forbear naming of them) preach much more af-
'fectionately and profitably than my self, I have sat under them
'with Tears of Joy.] Now if much more affectionately and
profitably, the Godly People doubtless would more profit under
them, and consequently for their *Work-sake* love and honour
them. — But I quote this here by the way, because I find a like
Observation dropp'd from Dr. Pierce on Mr. Baxter, upon such
an occasion: ['That you are below some of your Brethren,
'it is enough that you have told me: I am not concerned to
'contradict you; yet some may say, you *contradict your own*
'self, because you add, you would presently *quit your Place*, if
'a probable Evidence could be given you of a *better Supply*.
'Every Usurper may say as much, if he be but qualified with
'an *haughty Opinion* of himself.]

3dly; Scarce any Man hath boasted more publicly, (and
possibly with less reason) of his own *Study, Wisdom, and Ex-*
perience; or betrayed a more *arrogant Conceit* of his own Abili-
ties and Performances. — So that we might have known him
without that Confession: ['For my own part I am conscious
'of Pride and Selfishness.] As he hath also *formerly* acknow-
ledged. Mark his Vanity and Ostentation in an Instance or two
in Print. ['To the Praise of God I speak it, (O Lord, I thank
'thee,) — that in those ancient, common, disturbing Contro-
'versies, between the *Arminian* and *Anti-arminian*, *Lutheran*
'and *Calvinist*, *Jesuit* and *Dominican*, I have discerned those
'Principles which quiet my own Mind, and which, I am *confi-*
'dent, were they received according to their Evidence, would
'quiet the now contending World.] ['I have shewed you, I think,
'the

New Discove-
ry discovered,
chap. 6. §. 13.
p. 153.

Page 130.

Pref. to Disp.
to right to Sa-
crament.

Epist. Ded. to
Saints Rel.

'the true Mean in the Doctrine of Justification and Redempti-
 'on, &c.] In like manner for Discipline, as well as Doctrine,
 touching the Differences about *Church-Government* and *Worship*,
 in a fawning Preface to *Richard Cromwell*, he adds: [— 'In
 'this Book, and one of *Confirmation*, which I lately published, Epist. Ded. be-
fore his five
Disc.
 'I confidently affirm, is contained much of that reforming recon-
 'ciling Truth, which must heal us, if ever we be healed.] Did
 ever any sound the Trumpet louder, to summon all to take no-
 tice of him? Did ever *Quack* offer more to recommend his
 Pills or Balsam? — And after this, who can doubt whom he
 means, that the younger Ministers should look upon as the
 Extraordinary of this Age? ['If God endow here and there Sacril. Desert.
p. 115.
 'one Man with an extraordinary Judgment, it is the Wisdom and
 'Happiness of the Times to know him, and to kindle their Torches 20
 'at his Fire. So did one *Luther*, one *Melancthon*, one *Calvin*,
 'one *Erasmus*, one *Jewel*, *Whitaker*, *Reynolds*, *Davenant*, &c.
 'profit many. You may go a hundred Miles among the less ju-
 'dicious Sort, and miss of that Light, which one *Amesius*, one
 'Strangius, one *Le Blanc*, &c. could shew the World. And
 'it is the Plague of corrupted Nature, that Ignorance keepeth Men
 'from knowing it self; and not one of a Multitude, even of Re-
 'ligious Men, who are injudicious, will believethat they are inju-
 'dicious: but every Man is so much the more confident that he
 'is in the right, and others err, by how much the more he erreth Pag. 116.
 'himself: So that few ignorant Ministers are teachable, be-
 'cause by Office they undertake to teach. But through God's
 'Mercy, My own Converse hath been with an humble Sort of Mi- 20
 'nisters, which was the Occasion of our Unity and Peace.] — Do 20
 you not see here the one *Baxter* of the Age, whom it were the
 Wisdom and Happiness of the Times to know better, and kindle
 their Torches at his Fire? The *Gamaliel*, at whose Feet the
 younger Ministers (Ay, and Bishops too) should all sit down,
 and approve their Humility, by learning of him, and submitting
 to his Directions and Dictates, for Unity and Peace sake? And
 so avoid that great Mischiefe, which he thus speaks of: — ['The
 'Self-conceitedness and Pride of the younger and more injudicious
 'Sort.

Sort of the Ministers, (and yet such he was certainly himself at his early setting out,) hindring them from following the Counsel of wiser and more experienced Men. For tho we must have no arrogant *Lordly Usurpers* among us, yet all that know any thing must confess, that in all Professions *wise* and *eximious* Men are few. It is but to few *Divines* that God giveth clear and accurate Judgments.] So as to quiet the *contending World* in the most perplexed *Controversies*, whether about *Doctrine*, or *Discipline* and *Worship*, by the Evidence of their *Principles*, &c. [And undoubtedly there is a *threefold* Superiority and Submission of *Divine Obligation*: 1. Of *Subjects* to Men in Office over them. 2. Of the *Younger* to the *Elder*. 3. Of them that have less *Knowledg*, to them that have more. For *Office* and *Seniority* are but *Formalities*, did they not suppose an *eximious Fitness* by *superior Knowledg*.]

He can therefore grant, we see, to *Prince* and *Prelates*, those two *Formalities* of *Office* and *Seniority*; and yet reserve to himself the all-commanding Superiority of *eximious Knowledg*, a most clear and accurate Judgment, by virtue of which we are all under the *divineſt Obligation* to submit unto him. And thus he hath got the knack of *imposing* upon others, beyond what the *Laws* and *Canons* are able to do. And this he knows well enough: — ‘Do you think, saith he, that there is *no Imposition* but by *Force*?

4thly; If we look a little more into the Proof of his Accuracy and exactness, even to the *splitting of an Hair*, we shall get some further discovery of him. ‘An Episcopal Protestant of the severest sort, who is neither for *Sects*, nor for *Church-Tyranny*.] The Man evermore in the Mean, [‘between *dividing Errors*, and ‘the extreme of *Formality*,] for the Point of Honour in the Escutcheon. Thus for *Synods*, his Rule is, [‘Be sure to keep out both the Tyranny of *Major Votes*, and of the proud magisterial Arrogations of any Individuals.] Thus all along his *Cure of Church-divisions*, we find him brandishing a *two-edged Sword*, and (*Ambō-dexter* like) laying about him on both sides, against the *Conformists* on the one hand, and the *Separatists* on the

Cure of
Church Divis.
p. 181.

Sacril. Desert.
p. 5.

Pag. 97.

Pag. 113.

the other. The same Course he exactly imitates in this : And so *elsewhere* again, in the Controversies between the Convention at *Dort*, and the *Remonstrants*, of which he may have heard sufficiently from *Tilenus*. And his *Hap* too, as well as *Genius*, in all Disputes almost, is *much-what the same* ; pretending to the *Mean*, to take part usually with one *Extreme*.

5thly ; Observe this other Place well : [‘ The most Non-
conformable Ministers of my acquaintance, whose Judgment I
ever asked of that matter, do seem to think, as *I my self* do,
that the *Episcopal*, *Presbyterian*, *Independents*, and *Erastians*,
have each of them some Truth and Good, which above the
rest they do defend ; and each of them some special Mistake,
where they err above the rest : And, if we could know it, we
would take the *best* from among them all, and leave the worst.]

And if you *know it not*, how came you to *assert it* ? But compare we this with Mr. *Baxter* elsewhere : [‘ For my part, were
my Judgment of any moment to others, after serious Study in
this Point, both in *Scripture* and *Antiquity*, especially the Wri-
ters of the three first Centuries, I am *confidently persuaded*, that
the true way of Christ’s Discipline is parcel’d out between the
Episcopal, *Erastian*, *Presbyterians*, and *Independents*, and that
every Party hath a Piece of the Truth in peculiar.

6thly ; You may know the Man by the Story of *Ithacius*, which he gives more at large in his *Cure of Church-divisions*, glancing at himself as the St. *Martin* of our Times, where he refers likewise to *other Writings* wherein he had quoted it : And again, at the end of that Book, he recommends it from Mr. *Hooker*. In this Treatise of *Sacrileg. Desert*. we are pointed to it twice, and from thence have the Elegancies of [*Ithacian Masters in our own Coats*] applied to the Conformists, and [*Ithacian Synod*] by proportion to the Convocation.

7thly ; Look out the Man of Eminency among those concern’d in the Work at the *King’s Return*, 1660, who offered for Concord the *Episcopal Form*, as he calls it, which Arch-Bishop *Usher* is said to have proved to be the true Government of the Ancient Churches. ’Tis Mr. *Baxter*’s Glory, that he convers’d with that

Page 29.

Plain Script.
Proof for In-
fants Church-
memb. p. 228.

Cure of
Church-Divis.
P. 373.

Page 17.
Page 124.
Page 68.
Page 113.

Page 4.
Page 5.

11 e Disput.
p. 344. 345.

Sacril. Defect.
pag. 56.

Pag. 65.

Pag. 81.

Pag. 118.

Pag. 119.

Pag. 20.

Pag. 126.

Prelate, and the Account of what passed between them he hath elsewhere related more at large. And again, in this Treatise he tells us: [‘ *Baxter*, (modestly!) whom you name, hath told you, that Bishop *Usher* professed his Judgment to him.]

2^{thly}; These other Phrases are *characteristical* enough of themselves: [‘ We have *almost twelve years ago* cried out, even to *Unmannerliness*, that, if possibly, we might have been heard, to the Reverend Prelates.] And again: [‘ Have we not so many years ago besought his Party, with all *humble Petition* and *Importunity*, and *disputed* it with them?] Again: [‘ Fathers and Brethren, tho I have presumed to counsel the *Nonconformists* as my *Equals*, I will presume no higher with you, than to lay my self at your feet, and *humbly a second time* to become your Petitioner for the Souls of Men.] Once more, [‘ To these Reverend Fathers I have formerly spoken, to their great Offence.]

However, you will say, here is *deep Humility* in the Case; *Hypocrisy* rather, and *Irony* or *Abuse*; the *Petition* to the Prelates and *Conformists*, presented to the People, as hath been the *Puritan Fashion*. And it is no *Uncharitableness* thus to construe him, who saith expressly, the silenced Ministers were [*as wise and as good as themselves*,] nay, and *better too*; if I can make any Sence of this other Passage: [‘ I must give them, (meaning the *humorous and weak Sort of Religious People*, there spoken of,) ‘ this Testimony, That tho many of them cannot judg of *Judiciousness* in their Teachers, yet most of them love a *serious Preacher*, and a *godly Liver*; and few of them distaste either Prelates or *Conformists*, if they preach seriously, and live holily. But when in *all the Countries* they see such *Preachers* and *Livers* chosen out for *silencing*, all the World cannot keep them from *disliking such Bishops*, as shall do thus.] Now what a wicked Generation, what an ungodly Crew of Men must they needs be, who not in *one Country* only, but in *all the Countries* of the Kingdom, thus *maliciously chuse and cull out the serious Preachers and holy Livers for silencing*? Are these Persons likely

to be revered in good earnest by him, as Fathers and Brethren? &c.

Lastly; After all this, I need not add, [‘ *Ball and Baxter* Page 48.
‘ have much against you, but nothing for you, and *understand*
‘ *themselves better than you can understand them* ; and he that sur-
‘ viveth, (i. e. *Baxter*,) ‘ taketh himself to be abused by your
‘ Allegations, and provoketh you to cite, &c.] This must
certainly come from an *Intimate*, and had been [*Mr. Baxter*]
at least from another hand. And again, [‘ We that have lived Page 110.
‘ in an Age, when the Engines of Church-Division have so sadly
‘ prospered, and *born our Testimony against them*, —] The Au-
thor then of the *Cure of Church-Divisions*, must be concluded
by us, the Author of *Sacrilegious Desertion*, &c.

And now having given this *particular Account* of my Belief [*Of the*
touching the *Author*, (whom at this distance from *London* I can- Book it self.]
not otherwise search out, than by these *intrinsic Characters* of the
Book it self,) I pass on to some brief *Reflections upon certain*
other Passages of his Treatise; wherein yet I design not at all to
enter on *Another's Task*, or prevent that truly learned and moderate
Person whom he undertakes to answer, under the abusive Name
of the *Confident Questionist*, by offering at his *Defence*; but will
only drop some *occasional Remarks* upon divers *Passages*, as they
come to hand.

[— ‘ I am not without fear, faith he, of the Weakness, [Mr. B's
‘ *Rathness*, *Injudiciousness*, and *Imprudence* of some, that are fears of some
‘ yet earnest and profitable Preachers.] And again, [‘ I really N.C. Mini-
‘ fear, lest *meer Nonconformity* have brought *some Men into Repu-* sters Abili-
‘ *tation*, as conscientious, who by *weak Preaching* will lose the ties.]
‘ *Reputation* of being judicious, more than their Silence lost it. in
— ‘ Verily the *Injudiciousness* of too many among you is for a Page 86, 87, 88.
‘ *Lamentation*. But the grand Calamity is, that the *most Inju-*
‘ *dicious* are usually the most *confident* and *self-conceited*; and
‘ none so commonly give way to their ignorant Zeal to censure,
‘ backbite, and reproach others, as those that know not what
they

' they talk of. I impute not this unto you as *Nonconformists*,
 ' but as Sons of *Adam*: For *Experience* hath convinced me, that
 ' *Pride of Understanding*, when Men have little to be proud of,
 ' or Confidence of all Mens own Apprehensions, is the Vice of
 ' Men, Women, and Children, when they are *past eighteen years*
 ' of Age, which seems to me *most desperately incurable.*] — [' Few
 ' Sorts so silly, but are always in the right, and others errone-
 ' ous in comparison of them, as *Bedlams* pity the Ignorance of
 ' their *Keepers.*] And again, [' Partiality may make some of
 ' your own Mind think all well that you say, and all weak that
 ' others say, but the rest of Men will the more despise you. Be
 ' not wise in your own Conceit. — Pride is the *First-born of the*
 ' *Devil*; and *Pride of Knowledg and Goodness* is more common
 ' and pernicious, than *Pride of Comeliness, Wealth, or Greatness.*

We may say of him, as *Lactantius* of some of the Philoso-
 phers, that he is *in sua vitia facundus*, in nothing more elo-
 quent than in his *Invectives* against *his own Vices*. The proudest
 Man that lives, as I find it observ'd, is yet a profess'd *Enemy to*
his Brother's Pride, treads on *Pride* often with a greater *Pride*,
 and cannot endure his darling and beloved Sin in another: And
 all, as Mr. *Baxter* well hath it, [' Because *Pride* would make
 ' every Man a *God to the World*, on whom all must depend, whom
 ' all must honour and obey, and *no Man must contradict*; and all
 ' that depart from them are supposed to accuse and undervalue
 ' them. And thus as of our own selves, some Men arise to draw
 ' *Disciples after them*; so others set the Churches in a flame, for
 ' fear of *losing any of their Disciples or Esteem.*] [' We have all
 ' naturally, saith he, a *Pope born in us*; and, when Men have
 ' never so much talked against Popery and Prelacy, too many
 ' censure, and run away from all that are not of their way.]

— Here is now most certainly the *Root of all Contention, Schism,*
Disobedience and Nonconformity to the innocent and wholsom Estab-
lishments of our Superiors, both in Church and State. And the
Brethren he speaks unto, have reason to take it to themselves in
 a peculiar manner, whether as *Nonconformists*, or Sons of *Adam*,
 I will not dispute. We may rather comprimize the Business, and
 for

for Peace-sake allow them *both* Titles, or grant them *Sons of Adam* upon a *double Score*, once as *Men*, and again as *Nonconformists*.

But how shall the *Weakness, Rashness, Injudiciousness, and Imprudence* of these *proud, self-conceited, and ignorant, yet earnest and profitable Preachers*, (as we are often told concerning them) which is so *justly to be feared*, and may prove so *hurtful*, be either *prevented or remedied*, whilst those to whom it belongs to *super-intend, correct, and regulate such Disorders*, are *utterly abandon'd* by them? Whilst they are *all of equal Power and Liberty*, and will not *endure a Bishop* over them, and *none may presume to silence them*?

['I have met with few Presbyterian Ministers in *England*, tho' most have that Name given them in their Licences. — Impudence hath called them Presbyterians many years, who offer'd the Episcopal Form which Arch-Bishop *Usher* proved to be the true Government of the Ancient Churches.] If there are but few Presbyterians in *England*, the World is well amended since the *Scot's Invasion*, the *taking of the Covenant*, the *sitting of the Westminster-Assembly*, and the *Settlement of many Classes in London and elsewhere*. What is become of *them all*, since there were no other of any Name or Account, but a few Dissenters only? And yet, if most have that Name given them in their Licences, why should any own them for other than what they are there call'd? Or, if they renounce the Appellation, what have they to justify their Licence? * But the good Man grows warm upon it, as if the Name now were an Abomination: ['Impudence, saith he, hath call'd, &c.] And this Impudence, it seems, their very Licences are guilty of, fall the Reproach where it will, for therein, as he tells us, is that Name given them.

[Of the Names, Presbyterian & Nonconf.]

Page 4 & 5.

* I have heard, I confess, of one, who being ask'd by what name he would be enter'd, after some pause, could resolve on no other, but a N. C. or one dissatisfied with the Establishment.

Well, but what is the Appellation they are willing to assume in lieu of this? ['An Episcopal Protestant of the soberest Sort, neither for Sects, nor Church-Tyranny.] I know many that are for a Pastoral Administration, without Church-Tyranny and Schism.] Good! ['An Episcopal Protestant,] but against Bishops:

Page 5 & 6.

Bishops: [‘Of the *soberest* Sort,] others, it seems, are *drunk or mad*. [‘Neither for *Seas*, nor *Church-Tyranny*,] But will not the *Sectaries* and *Schismatics* tax him with *Church-Tyranny*, whom they find an *Enemy to themselves*? And is not *this* too, the *setting up of a new Sect under another Name*? Mark well the Apostle: *Every one of you saith, I am of Paul, I of Apollo, I of Cephas, and I of Christ, 1 Cor. i. 12.* Nor were they less carnal that pretended to *Christ only*, against *Paul, Apollo, and Cephas*, than those that laid claim to *any of those Apostles*, as the *Head of their Faction*, and took their *Names from Men*.

Diogenes Laertius makes mention of an ἀίρεσις ἐκλεκτικὴ, *Secta electiva*, introduced by one *Potamon of Alexandria*, whose professed Principle it was, to *pick out of every Sect that which best liked his Humour*. — And of this, it seems, *Mr. Baxter* is, as we heard before, however here he call himself an *Episcopal Protestant*, in truth, a *Free-Philosopher*, another *Potamon*, neither *Episcopal*, nor *Presbyterian*, nor *Independent*, nor *Erastian*, but *somewhat of each*, could he once tell what.

Pag. 29.

Ay, but *Arch-Bishop Usher's Form of Episcopal Government* would down with him, and others of his Persuasion. This is pretended often, since that *Learned Prelate's Death*. How far he might condescend in the worst of Times, to keep up some appearance of *Authority* in the Church, when *Prelacy was abjured*, I know not: But can it enter into any Man's belief, that *his Grace* would ever call the *Government of the Church of England*, or of *Ireland*, as it was in *his Time settled*, and now again is restored, *Tyrannical*? Or, that he should submit to do *Penance* himself for *Church-Tyranny*? Or did he ever allow of *Ordination by meer Presbyters here as valid*? *Mr. Baxter* hath it: [‘The *Bishops* to some of us, and *Senior Pastors* (a new word for *Presbyters*,) to others, by *Ministerial Investiture* imposed the necessity (of *Preaching*) on us.] Hear we now the *Primate*, (as one who well knew reports it): “Holding, as I do, “that a *Bishop* hath *Superiority in degree above a Presbyter*, you “may easily judg, that the *Ordination* made by such *Presbyters*, “as have severed themselves from those *Bishops*, unto whom they had

Pag. 58.

L. Primate's
Cens. of Pres-
byter. Ordinat.
By Dr. B. pag.
125, 126.

7

"*had sworn Canonical Obedience, cannot possibly be excused by me from being Schismatical.*" Will these Episcopal Protestants hold, *as he did*, a Bishop to have *Superiority in degree* above a Presbyter? And will they declare, *as he did*, the *Ordination by Presbyters revolted from their Bishops to be Schismatical*? Then perhaps they may begin to lay *some claim* unto his Patronage: But until then, for *Episcopal Protestants*, they may write themselves, with more both of Truth and Ingenuity, *Protesters or Covenanters against Episcopacy*. — But all this while, do any amongst us plead for *Church-Tyranny*? No, that is the Abuse of the * lawful Power our Bishops are invested with, and which they disclaim no less than he. But here most *invidiously* design'd, I fear, it was, to *insinuate* into the Peoples minds, that our Bishops are but so many *Church-Tyrants*. God bless his Majesty next from the Imputation, which his Father of blessed memory, with all his *Innocence and Condescension*, could not escape!

* It was *Salon's* Rule of old, to make a City happy: *Si Cives quidam Magistratus tui obediunt, Magistratus autem Legibus.*

'Be it known to the Reader, that the Name of *Nonconformists* was not made by our selves, but by others, as the Names 'of the four Confessors, *Dan. i. were.*'] Sure this must needs be thought a matter of some great moment, proclaimed, as it were, with a *Novent* *Universi*, to the World; and we are much to blame, if we make not *some Observations* upon it. But what! is the Name of *Nonconformists* so odious, as not to be owned, when the thing it self is a Glory? Doth *meer Nonconformity* bring *some into Reputation, as conscientious*? And is the Name yet deemed a *Reproach*? 'The thing it self is sure *odious*,

Page 7.

'if the Name be so odious, as to turn your Stomachs. How should the Presence and Guilt of it terrify you, if the Name 'make you start? So Mr. *Baxter* elsewhere reasons. — But do you conform to the Ecclesiastical Laws, or do you not? If not, why are you so shie of the Appellation of *Nonconformists*, as if there were somewhat in it that you were really ashamed of? I have sometimes seen a Book entitled, *A short Survey of the grand Case of the present Ministry, by some Conformable Nonconformists, printed in the Year, 1663.* So there you prettily stile your selves, *Conformable Nonconformists*; i. e. if I understand

Gild. Salvian. p. 191, 192.

English, Nonconformists, which do or can conform. Nonconformists, which do conform, sounds a Contradiction; Nonconformists, who can conform, but will not, denotes Perverseness. Chuse whether you like best: Non-conformists you are still by your own Subscription; and it is not unlike, but Mr. Baxter among the rest may be concerned in it. — But there is somewhat else the Reader is to gather from this grave Intimation: The People by all means forsooth must look upon you, as so many Confessors, Daniels, that will not be defiled with the Portion of the King's Meat, and resolved with the other three, whatever come of it, not to bow down to the Image which the King hath set up; no, tho you were like to be cast into a fiery Furnace, heat seven times hotter than ordinary for it. We take the Hint: The King is or may be — And you are the Nonsuch Confessors, Dan. i. 19, 20. None like Daniel, Hananiah, Misbael, & Azariah: Therefore stood they before the King, and in all matters of Wisdom and Understanding, that the King enquired of them, he found them ten times better than all the Magicians and Astrologers that were in his Realm. The Application and Use is left to the Populace.

See the Key
for Cath. Pref.
to Five Disp.
Grot. Relig.
&c.

Pag. 25, 29,
39, 30, 68, 113,
119, 13, 120.
81, 60, 138,
5, 6.

However, for once let us bear the blame of naming you what you are. You certainly, who take offence at so small a matter, must be presumed innocent and blameless your selves, as to all others, and those especially you here challenge: Then whose, I beseech you, are all these? *'The old and new Strain of Bishops: The old Episcopal Divines, and the new reconciling Papists or Grotians: The new Prelatical Romanists and Separatists, &c. I need not send you from the present Treatise: A silencing Diocesan: The Sect of the Diocesan Prelatists: Usurpers: Mr. Fulwood, and some such other Pamphleteers: Ithacian Masters and Synod: Learned, zealous, High-Conformists: Selfish envious Conformists: Sober, godly, unwilling Conformists, who have stretch'd themselves to do what they have done: Masters of the Game: Got into the Saddle: Lovers of Church-Power: Self-obtruding Prelacy: Church-Tyranny. — Sir, you have the Mint with you, and can coin what you please.*

‘As to the Point of Church-Government, the Quarrel of the present Age, we easily confess that we are not all of a mind ; [*Not all of a mind.*] which is no Cause of Alienation of Affections, nor should be a Cause of mutual Persecutions : It being *our Judgment*, that Christians are to bear with one another in *greater Matters*, than Episcopal, Presbyterians, Independents, and Anabaptists disagree in. And if any among us have *done otherwise heretofore*, it was from a *Vice homogeneous to that of the present Conformists*, which now they smart for, and the Conformists may repent of in due time.] [‘If we have been at Cudgels, we mean not to live and die at a Work so unsuitable to our Religion, and to our Minds.]

Pag. 7, 8.

Pag. 52.

[‘The Quarrel of the present Age.] Examine well the Quarrellers ; the Law on the one side, and the several Parties that contend against it on the other. [‘ — Confess’d, we are not all of a mind :] It is well you will confess any thing ; it shall be no more, we may be sure, than you must needs : For what here you sentence as a *Vice*, is very *cautelously* express’d, with an *If* as to your former Guilt, and a *Mitigation* of it, by reflecting the like on others : [— ‘If any among us have done otherwise ; — If we have been at Cudgels ; — It was from a *Vice homogeneous*, &c.

It is to be feared, the Case is yet much-what with you, as it ever was : You are well enough agreed, and *all of a mind*, as to the pulling down the established Government and Worship, in this part of the Quarrel of your Covenant ; but when you should come to build and settle any thing in the room of what you demolish, there you fall into Confusions, like the Workmen of Babel, not understanding each others Language. Here it was that the Dear Brethren first began to quarrel. But certainly it behoves wise Men not to consent to the Extirpation of that which is, till they find the Enemies to it better agreed upon a more perfect Model to be erected instead of it.

You tell us yet : [‘This is no Cause of Alienation of Affections, nor should be a Cause of mutual Persecutions, it being your

‘ Judgment.] The Case is altered, it seems; well altered indeed, since the *Presbyterians* were *Masters of the Game*, and got into the *Saddle*, (if I may borrow your *Elegancies*) till the *Independents* shuffled the Cards otherwise, and *unhorsed them*. — We have here, may it but hold, what they are loth to come to, a Recantation of all their once zealous Pursuit of the *Holy Covenant*, for maintaining *Presbytery* in the Church of Scotland, and Reforming themselves to an *Uniformity*, and the *Rooting out* of *Schism* and *Heresy*, that the Lord might be One, and his Name One. — The *Independents* began sooner to look upon this *League*, as an *Almanack out of Date*; and now the *Presbyterians* follow them, confess themselves *Persecutors*, and guilty of what the *Dissenters* then laid to their Charge. O the Effects of *mutual Sufferings* and *present Interest*! What strange *Uniters* and *Reconcilers* they are, of the most distant *Apprehensions* and *Affections*, all of a sudden.

But 'tis not safe Trusting you for all this: *Ægrotat Demon, Monachus tunc*. — Nor may we easily believe, that you are really so kind each to other, as is pretended, remembering what you your self have told us: [‘ It is so rare for separated Assemblies
‘ not to make it their Religion and Work to make others odious,
‘ and factiously to draw Disciples and Associates to themselves, that
‘ they may also thank themselves that others are so impatient with
‘ them.] And again, [‘ I confess, I have ever been jealous of
‘ such arbitrary Churches, (where there is room for all in one
‘ Church,) lest they should turn Anti-Churches, and Theatres of
‘ Emulation and Contention.] — Had it not been to charge an Homogeneity upon the present Conformists, which reflects wholly upon the Law, we should scarce have had so much in your Confessions. And yet it is, methinks, observable, that though you acknowledg, that you smart your selves for what you have done, you are willing to leave the Repentance unto us.

[Their Candor & Charity to Conformists.]
Pag. 8.

‘ I pray you try, if you will not believe us, whether *Papists* or *Quakers* take us or you for their greatest Adversaries. Remember, after the Fire of London, the *Papists* in Print did
‘ court

‘court you, as *Men much nearer to them* than we are, and *much liker to befriend them* : And I doubt you will never make them think otherwise.] An ugly *Insinuation* ! That we of the Church of England are greater *Friends* to the *Papists* and *Quakers*, and *much nearer* to them, than the *Non-conforming Brethren*, who in *Recusancy*, (not to name some other Principles,) agree in part with them. * But if so, and we cannot make them believe otherwise ; it is to be hoped, they will in requital prove greater *Friends to us too*, provided any Spark of good Nature remain in them. What the *Papists* have said that way in Print, I cannot tell ; but this I can, that it is *no more Argument* that therefore it is true, or that their *Words and Hearts* agree together, than if a *Presbyterian* had said as much. — We know by too sad *Experience*, that the Church of England is the greatest *Eye-sore* to them in the World. And what ever *Coun-tenance* you put on, we do confidently affirm, that you are all so far their *Eriends* and *Instruments*, as you wish and seek the *Destruction* of it. But let us know the *Depth of your Charity* to us.

* You could tell us elsewhere, who have done more to the setting up Popery, by their Unruliness & Church-tarring Humours. See it in the Preface.

‘We take you for *Men of the same Religion with us*, and much fitter for our *Communion*, than such *Nonconformists* as *Papists* and *Quakers* are.] An Act of extreme *Grace and Favour* ! [‘Much fitter for our *Communion*, than such *Nonconformists* ;] but not, it seems, than *Independents*, and *Anabaptists*, &c. And ’tis well yet if you flinch not before the end ; or else there is some *Salvo* reserv’d in the Case. You take us for *Men of the same Religion* with you ; but have a care, I pray, how you pronounce your selves of the same Religion with us. [‘Tho we differ not at all from the *Doctrine* of the Church of England, till the *New Doctrine* about *Infants*, &c.] Of which by and by. Ibid. Pag. 45.

[‘But we that suffer from you, (hear it now, for you shall hear it from God ere long,) all the *Poverty*, *Confinements*, *Calamities*, *Silencings*, that have been inflicted on us, because we would not subscribe, say, swear, and do — *you know what*. Can no more go against our *Conscience* in conforming to one another,

Pag. 8.

Pag. 12.

‘another than to you.] No hopes of any *Settlement* then, I perceive, among you ; no, not among the *Soberest* of the Party: for you tell us of them *too*, that *they are not all of them of one mind*. — But see we here a Specimen of the *Justice, Meekness, Humility, and Modesty* of this Man. [‘ We that suffer from ‘ you. —] How from *Us*, when the *same way of Impunity is open to you as to our selves* ? If any thing must be arraigned and condemned, ‘tis in plain terms the *Law*, or else the Guilt lies at *their Door who disobey it*. [‘ All the Poverty, Confinements, ‘ Calamities, &c.] It may be *so*, and yet not *very much* neither, as to the greatest part among you. *Leves curæ loquuntur, ingentes stupent*. To be sure, nothing comparable to what the *Honest and Legal Clergy* suffered in Times last past, (you know by whose means) and nothing so *illegally* as they ; whose *Return* to their *proper and long detained Rights* was the Rise and Occasion of most of your *Calamities*, whom they found in the *possession* of them. — [‘ Because we would not subscribe, say, ‘ swear, and do — you know what.] Speak out, Sir, what you mean, and leave not such a *filthy Slander upon Authority*, to be supplied from the worst of Conjectures which it is possible for any to make ; as if *somewhat* had been required of you by your Governours, that it were an *horrid Impiety and Blasphemy* but to name. — [‘ Hear it now, for you shall hear it from God ere long.] What a *Thunder-Clap* is here ! But are you privy to the *Divine Counsels*, that you thus presume to threaten us ? Or is it a *Cast of your good Will* only ? *Dat Deus immiti*. — We stand and fall to our own Master ; and who are you, that you should take upon *your self* thus to judg us ?

Pag. 9.

[‘ They, (*i. e.* the Nonconformists,) suppose, that the Ministry doth not save Men, as *Wizards* think their *Charms* do heal, ‘ by their *Presence, Titles, Names, or Habits* ; by standing in ‘ the *Reading-Place, or Pulpit* ; or being called, the *Parson of ‘ the Parish* ; or saying his *set Words* over them, when *they are ‘ dead* :] As *Conformists* ignorantly believe ; for *that is to be supplied*. And so this is but a *squinting and obliquer Way of Calumny, and False Witness-bearing*.

[‘ They

['They suppose, a greater *Number of the Conformable Priests* Pag. 10.
 'than they are willing to mention, do preach so ignorantly and dully
 'in the *Pulpit*, and do so little of the personal private Work be-
 'sides, as that there is great need of a far greater Number of *As-*
 'sistants, than all the present *Nonconformists* be.] I observe,
 that *Parson*, and *Priests*, and *Parish-Priests*, are words used Pag. 11.
 by this Author, when he expresseth his *Dislike*, (in which he
 symbolizeth with the *Herd of Fanaticks*); but *Pastors* or *Min-*
isters, where he approves: yet we love the good old Words
 never the worse. But he would have us beholden to them that
 they publish not a *Continuation of White's lewd Century of Igno-*
rant and Scandalous Ministers: To suppose at least, that all
 the present *Nonconformists*, if made their Assistants, would
 preach more knowingly and zealously; otherwise what would the
 Supply avail us? And then farewell altogether to his former
Fears and Jealousies of the *Weakness, Rashness, Injudiciousness,*
and Imprudence of some of his earnest and profitable Preachers,
 whose *Openings and Holdings-forth* are like to forfeit the *Repu-*
tation and Esteem of Wise and Conscientious, gained by their
Nonconformity and Silence.

['They find, that *some Places* of many years past have had Pag. 10.
 'no *Ministers* at all.] Nor are they like to have from *them*
 for the future; for they are not wont to fish in *such Waters*.
 'Cities and Corporations call for them.

'They are not able to confute the People in many Places, who Pag. 69.
 'tell them that their publick Priests are so defective in their ne- Pag. 10.
 'cessary *Qualifications* for their Office, as that they hold it unlaw-
 'ful to hold such for true Ministers, and to encourage them by
 'their Presence, or to commit the Care of their Souls to such.

['They are not able.] To their great grief we must believe
 they speak it, and to assure us of their diligent Endeavours
 this way Well, let them comfort themselves; where there is
 but a willing Mind, it is accepted according to *what a Man hath*.
 — How, alas! should they be able to confute the People, when
 themselves have first learned them thus to censure their Preachers,
 and communicated that fowr *Leaven of Prejudice* to them? —

Yet

Five Disput.
P. 130, 131.

Yet, to do Mr. *Baxter* right, he hath given the People a Distinction of some use here to be remembred: ['Observe this necessary Distinction, saith he: It is one thing to ask, Who is to *take himself* for a call'd and true Minister, and to do the Work as expecting *Acceptance and Reward from God*? And it is another thing to ask, Whom are the People (or Churches) to take for a true Minister, and *submit* to, as expecting the *Acceptance and Blessing* of God in that Submission, from his Administrations? Or it is one thing, to have a Call, which will before God justify his *Ministration*; and another thing, to have a Call, which will before God justify the *Peoples Submission*, and will justify in *Foro Ecclesiæ* both him and them. And so it is one thing to be a Minister, whom God and *Conscience* will justify and own as to himself; and another thing, to be a Minister to the Church, whom they must own, and God will own, and bless only to their Good. — In the first Sence, none but *truly sanctified Men* can be *Ministers*; but in the latter, an *unsanctified Man* may be a *Minister*. — As there is a difference among *Members*, between the *Visible* and *Mystical*, so is there betwixt Pastors: Some have a Title, that in *Foro Ecclesiæ*, or *Ecclesiâ Judice*, will hold good, that have none that is good in *Foro Dei*. In one word, the Church is bound to take *many a Man* as a true *Minister to them*, and to receive the Ordinances from him in Faith, and expectation of a Blessing upon Promise, who yet before God is a *sinful Invader*, or *Usurper of the Ministry*, and shall be condemned for it. As in *worldly Possessions*, many a *Man* hath a good Title before *Men*, and at the *Bar of Men*, so that no *Man* may disturb his Possession, nor take it from him without the Guilt of *Theft*, when yet he may have no good right at the *Bar of God*, to justify him in his *Retention*. So it is here. It is too common a Case in *Civil Governments*, the Ignorance of which causeth many to be *disobedient*. † A *Man*, that *invadeth the Sovereignty without a Title*, may be no King as to *Himself* before God, and yet may be truly a King as to the People; that is, He stands guilty before God of *Usurpation*, and (till he *repent*,
'and

† This in a
Book dedic-
ted to his
Name-sake R.

and get a better Title,) shall be answerable for all his Administrations, as unwarrantable; and yet, when he hath settled himself in the possession of the Place, and exercise of the Sovereignty, he may be under an Obligation to do Justice to the People, and defend them; and the People may be under an Obligation to obey him, and honour him, and to receive the Fruits of his Government as a Blessing.]

But let us hear further, what kind of Thoughts possess the Nonconformists Minds.

Nonconformists Sentiments.

[' They think, that the Magistrate hath the Power of the Temples and Tithes, and Publick Maintenance, and Liberty; but that he hath not the Power of Ordination or Degradation.] Pag. 10, 11.
[Of the Power of Magistr. & Bishops, to confine and silence.]
 To say nothing of that affected word, Temples, so often used by him, (perhaps, that the Churches might with the greater colour be reserv'd for themselves.) If the Magistrate have the Power of Liberty, as is here acknowledged, what can they plead, to justify themselves, for not obeying his Commands, touching the Restraint of Number in their private Meetings, and keeping of them to their Five Miles distance? To this latter Instance indeed he saith afterwards: [' We have been hainously accused for coming within Five Miles of any City, Corporation, and Place, where we lately preached; when Christ said, If they persecute you in one City, flee to another.] Pag. 69.
 Strongly argued! Therefore they must always have some City to fly unto; or therefore they must keep in or near that City or Corporation, where they reckon on themselves persecuted. — But this suits well, doth it not, with owning the Magistrate to have the Power of their Liberty in his hand, and at his disposal? And the Pretence for their Disobedience makes it still the worse; when, to arrogate unto themselves the Privilege of Saints, they tacitly proclaim the King a Persecutor.

But then, if the Magistrate have not the Power of Ordination or Degradation, sure the Bishops have. Ordination hath
 E been

been allowed them by those, that would otherwise *diminish* their Power ; and when they have alleged some Testimonies for the exaltation of *Presbyters*, were yet forced to add, *exceptâ Ordinatione*. And *Degradation*, as it is here used for *Silencing*, one would think should as easily be granted to them. The matter among us is beyond dispute and controversy. But this Author seems to testify against the Power of *Degradation* and *Silencing*, in any Person whosoever ; for so his words are : [‘ All this is
 ‘ utterly impertinent to them, whose Consciences *never allowed*
 ‘ *them to forbear their Ministry, in formal Obedience to any Man’s*
 ‘ *Prohibition*, but only when they had not Power (that is here,
 ‘ *Ability*,) or *Opportunity* to exercise it.] They are *such*, it seems, *whom no Man may forbid* : And tho their *Ordination* and *Commission* be confessedly from Men, yet will not their Consciences allow of any *Man’s Prohibition*. —

Pag. 47.

Pag. 25.

Again, [‘ The *Nonconformists* hold, that the Ministerial
 ‘ Office is not to be taken up on Trial, or for a time, but *durante*
 ‘ *Vitâ cum capacitate* ; and that it is no less than,

- ‘ 1. Horrid Sacrilege,
- ‘ 2. Perfidious Covenant-breaking,
- ‘ 3. Disobedience to God,
- ‘ 4. Cruelty to Souls ; and,
- ‘ 5. Unthankfulness for great Mercies :

‘ If any of us shall desert our undertaken Offices, (yea, tho
 ‘ a *silencing Diocesan* should forbid us the exercise of it unjustly.
 Therefore preach and officiate, while we can we *must*.]

Durante Vitâ cum Capacitate, might be explained unto a tolerable Sence, if the *Moral Capacity* were here intended : And so, [*When we can*] restrained to *quod jure possumus*. And so when he mentions, a *silencing Diocesan* forbidding the Exercise of the *Ministry unjustly* ; one would think he might allow him sometimes to do it *justly* also, at least before Men, and in *Foro Ecclesie* : And if *justly*, then the Party is *judicially incapacitated* for the exercise of his *Ministry*, by one that *sent* and *ordained* him. He that gave him the *Faculty*, suspends it. And his Obedience or Submission here is no *Desertion* of his Office at all, for
 the

the exercise of which he wants Commission. Who ever accused a disbanded Souldier, or a cashiered Officer, for *deserting his Colours or Command*? So that he might have forborn all his *Tragical Aggravations* of the Matter. — But he pleads an exemption, it seems, from all *humane Prohibitions*. And accordingly in his *Title-Page* he gives us this *strutting Description and Account of Himself*: [‘ One that is consecrated to the Sacred Ministry, and is resolved not to be a *wilful* Deserter of it, in trust that any Undertakers can justify him for such Desertion at the Judgment of God, till he know better how those can come off themselves, who are unfaithful Pastors, or *unjust Silencers* of others :] That is, we may suppose, till Dooms-Day.

Dr. *William Gouge* long since resolved this Case, with much more *Ingenuity* and *Clearness* :

“(1.) Difference must be made, saith he, between *Times of Per-*
 “ *cution*, when *Infidels*, or *Idolaters*, or the *open Enemies of Christ*,
 “ bear Rule, who seek *utterly to suppress the Truth of the Gospel*,
 “ and root out the *Professors of it*; and *Times of Peace*, when
 “ *Christian Magistrates*, who defend the Gospel, and seek the
 “ *Progress thereof*, govern the Church. The Inhibition of In-
 “ *fidels and Idolaters*, made simply *against Preaching the Gospel*,
 “ because they would have it *utterly suppressed*, is in this Case *no*
 “ *sufficient Inhibition* to bind the Conscience, being *directly and*
 “ *apparently contrary to God's Word* : But when *Christian Ma-*
 “ *gistrates* inhibit Ministers to preach, it is because they think
 “ them *unfit and unmeet*, either for some *notorious Crimes*, or
 “ some *erroneous Opinions*, to exercise their Ministerial Functions.
 “ In these Cases such as are inhibited ought not to preach;
 “ neither are particular and private Men to judg of the Cause
 “ of the Inhibition, whether it be just or unjust; but as they
 “ who are appointed by the present Government to *ordain*
 “ *Ministers*, are to judg of their *Fitness* thereunto, so likewise
 “ of their *Unfitness*. And (2.) Difference must be made again
 “ between the *Kinds* of Ministers that are inhibited to preach :
 “ Some were ordained *immediatly* by Christ, and particularly

Whole Armour
 of God, p. 570,
 571.

“ commanded by him to preach the Gospel ; all the World there-
 “ fore could not *silence* such : and if they were inhibited, yet
 “ ought they not to be silent, if not forcibly restrained. And
 “ this was the Apostles Case, (and the like may be said of the
 “ *Prophets*, who were extraordinarily sent and appointed by
 “ God himself.) But others (as all in our Days) are ordained
 “ by the hands of Men, even of the *Governours of the Church*.
 “ Now as they have Power to ordain Ministers, when they
 “ judg them fit for that Place ; so have they power also to de-
 “ *prive* Ministers, when they judg them *unfit* : And therefore
 “ *Obedience must be yielded to their Inhibition.*] Thus He.

Edit. Gen. in
 Fol. p. 122.

And why should not this sober Resolution of his be still al-
 lowed by them ? — That noted Passage of Mr. Calvin, in his
 Epistle to *Farellus*, deserves a Remembrance here. *Consilium*
interea Fratribus non possum aliud dare, nisi ut Collegam tuum co-
ram Magistratu moneant, ut se patiatur in ordinem redigi. Quod
si pervicaciter recusare institerit, denuncient, sibi non esse loco Fra-
tris, qui communem Disciplinam contumaciâ suâ perturbat. Sem-
per hoc in Ecclesiâ valuit, quod veteribus Synodis fuit decretum,
ut qui subijci communis Disciplinæ legibus noluerit, munere abdi-
cetur. Neque hîc querenda est hominum autoritas, cum Spiritus S.
de talibus pronuntiaverit, Ecclesiam non habere morem contendendi :
Valere ergo eum jubeant, qui communis Societatis jura respuit. This
 I could be content to leave to Mr. B. himself to construe ;
 but when I consider, that some of his *injudicious Teachers* may
 need a plainer *Admonition*, I will for their sakes also *english* it.—
 “ In the mean while, I cannot give other Counsel to the Brethren,
 “ but that they admonish your *Colleague* (or *Assistant*) before
 “ the Magistrate, that he would *suffer himself to be reduced into*
 “ *Order*. But if he shall obstinately go on to refuse, let them
 “ denounce (or signify) that he is not in the *place of a Brother*
 “ *to them, who disturbs the common Discipline by his Contumacy.*
 “ This Practice hath ever obtained in the Church, which hath
 “ been decreed by *ancient Synods*, that *whoever will not be sub-*
 “ *ject to the Laws of common Discipline, should be outed from his*
 “ *Office or Function* ; (that is, in our Author's Phrase *degraded*
 and

and silenced.) "Nor needs the Authority of Men to be enquired
 "for here, when the Holy Ghost hath pronounced of such, that
 "the Church hath not the Custom of contending. Let them
 "therefore command him to be packing, who *refuseth the Laws*
 "*of common Society.*"] And this indeed, if we advise upon it, is
 no more than what is adjudged *necessary* in every *well-ordered*
Community; according to that Oath, which all, when come to
 Age, were to take at *Athens*, as *Stolens* records it. — "I will
 "always prudently obey the *Magistracy* set over me, and ob-
 "serve the *appointed Laws and Decrees*. And if any one shall
 "attempt to *disannul* those *Laws*, or *refuse to obey* them, I will
 "not *jeild* unto it, but both with my self, (so far as I can,) and
 "with the help of *others*, revenge it.]

*Stob. Serm 43.
de Repub.*

But it is time that we return to our *Dissenting Brethrens*
Thoughts, who are given to differ much from the rest of *Man-*
kind.

['They think, that some of the Nonconformists were true
 'Pastors of their several Flocks, before they were silenced, and
 'cast out. They think, that the ejecting them from the *Temples*
 'and *Tithes*, did not degrade them, or make them no true Pa-
 'stors to their Flocks. They think, that the Magistrates put-
 'ting another Parish-Minister in possession of the *Temple* and
 'Tithes, did not dissolve the *foresaid Relation* of the former.
 'They think yet, that *Prudence* requireth Minister and People
 'to consent to such a dissolution of their Relations, where they
 'cannot hold it without greater hurt than benefit; yea, and to
 'consent that the imposed Minister be their Pastor, when he is
 'fit himself, and the Worship performed by him, fit for them
 'to join in.]

*Of ejected
Ministers &
their Succes-*

pag. 11.

['The *Magistrates* putting into possession of the *Temples* and
 'Tithes,] is Language we are not *used to*. 'Tis the Bishop with
 us, that gives us the *Institution*, and *Mandate for Induction*,
 which is executed also by the *Clergy*. But it is a pretty World
 indeed, when nothing must be done without the *Nonconfor-*
mists leave: and Obedience to Authority, both Civil and
 Ecclesi-

Ecclesiastical, cannot oblige unto, or effect as much, as it is here acknowledged, Prudence requires Minister and People to do. — These are the Nonconformists *avowed Principles*, or this Author wrongs them. Let us learn from him next, what Use and Improvement they make of them.

Pag. 14.

‘ The Nonconformists will hold *distinct Church-Assemblies* from the Parish-Church, — when the ejected Minister, in *Foro Conscientia & Ecclesia* *verè sic dicta*, retaineth still his *ancient Relation* to his Flock, and part of them schismatically separate from him, and join with an Intruder publicly, that never had a lawful Call; and the other half separate not from their ancient Pastor. It is possible the Intruder, tho he hath the Temple, may be the Schismatick. Ask *Dr. Wild*, and *Dr. Gunning*, whether they thought not so fourteen years ago?] And of this again he tells us, that their Churches are gathered, as *Dr. Wild’s* and *Dr. Gunning’s* were fifteen years ago. Where, I know not for what reason, he advanceth a Year of his former account.

Pag. 54.

Pag. 445.

‘ But *factious Disputers*, saith he, see but *on one side*. You thought not that your self were all this while proving your selves *Schismatics*. I undertake to prove, that Pastors and People are the constitutive Essentials of a true Church; that *Dr. Seaman*, *Mr. Calamy*, *Dr. Manton*, *Mr. Gouge*, *Dr. Bates*, *Dr. Jacomb*, and abundance more such, with the People subject to them as Pastors, were true Churches: Prove you, if you can, that on *Aug. 24. 1662.* they were degraded, or their *true Churches* dissolved, [Who but he would dream of the Dissolution of Churches, upon the Death of their Incumbents or Pastors, which is yet more than a Deprivation, a Remove beyond the possibility of Return, &c.] ‘ on any reason, which any Churches for 600 years after Christ would own. If not, you seem your self to accuse their Successors of Schism, for drawing away part of the People from them, (meerly by the advantage of having the Temples and Tithes) and so gathering Churches out of true Churches. So ordinary is it for self-esteeming Men to talk to their own Reproach and Condemnation.]

‘nation.] Again ; [‘ What Law tieth us to be *such Schismaticks*, as to renounce Communion with all other Churches, except Parochial and Conformists?] [‘ Whose Conscience should sooner accuse him of Schism, a Conformist, that will hold Communion with none but his own Party, but separateth from all other Churches in the Land? or *Ours*, that resolve to hold Communion seasonably with all true Christian Churches among us, that teach not Heresy, nor preach down Holiness, Love, or Peace, and deny us not their Communion unless we will sin. *Let the Impartial judge, which of us is the Schismatick and Separatist.*] He is mightily transported with the evidence of this Charge, and therefore we have it over and over. —

[‘ As far as I can discern, this Dust of Schism, which you would cast into other Mens eyes, obligeth you to wink hard, lest it be blown back into your own.] Again, [‘ Is it not as easy for us to say, that you have *needlessly*, and *sinfully*, and *scandalously taken* our Places, (I mean, as to the Church-relation, and not as to the Temples and Tithes,) and drawn some of our People to Separation from those that were before true Churches. *We say not so*; but put not your selves on the hard Task of disproving it, if you are wise.] That is plainly, at the least, we think so, and would have the People to believe so of you, and that you are not able to disprove it, and will hazard your Reputation for Wisdom by attempting it; tho yet we would escape the Odium of down right affirming it. And yet so much is said by this Author this way, that I cannot excuse his [*We say not so*] from a direct and known *Falshood*. For thus he proceeds to harp still on the same String: [‘ Do you draw Churches to your selves out of our Churches that were before you, and then charge your Action on us?] [‘ Why come you not to the private Churches among you, that have all this while been kept up? E. Gr. in London; Why may not Dr. Manton, Dr. Annesley, Dr. Jacomb, and abundance such, as fairly charge those that go only to the Temples, for separating from them? They say, they are as true Churches as you. If their not hearing you is Separation, why is not your not hearing of them so? Big words, when

Pag. 70.

‘when Men are got into the Saddle, make not their Cause
 ‘good.’ And yet again, [‘Are you Separatists for not hear-
 ‘ing them? If not, why are they such for not hearing you?]
 — Now this way of *Questioning*, by his *own* Confession, is but
another manner of Saying: For so he takes up his *Antagonist*;
 [‘Nor should you by a *Question*, saith he, have vented such a
 ‘*Falshood*?]

Pag. 62.

It is enough to expose these things without a more particular
 Refutation of them, that we may take notice of the Spirit of
 the Men. They, alas! are not for *big Words*, and yet in their
low, calamitous, and persecuted Estate, can *swagger after this high*
and mighty rate. They are the *Ecclesia verè sic dicta*, the true
 Churches, we have only the *Temples and Tithes*: We are *Schif-*
maticks and Separatists from them, (the Sons of yesterday,) and
gather Churches out of their true Churches. — And sure they con-
 ceit, we have as *bad Memories* as *Judgments*, when they report
 themselves in the same condition now, with the *honest and loyal-*
hearted Sons of the Church of England fourteen or fifteen years
ago, kept out against all Law and Conscience from their Cures and
Livings. — Mr. Baxter, I perceive, hath not profited, as he
 might have done, by Dr. Pierce’s good Admonitions and In-
 structions, given him above twelve years since, which duly con-
 sidered, would certainly have superseded all *this idle Cant and*
Expostulation. I will only be his *Monitor* in a *Point or two*, and
 so leave him to *con his Lesson* better, if he be not now *too old*, or
too proud to learn.

Appendix to
 Mr. Baxter,
 S. 29. p. 211.

“I shall desire to know of you, saith the Doctor, who are the
 “*Schismaticks and Separatists*, and so the *Breakers of Charity*,
 “and *Peace*, and *brotherly Union*? We, who *continue and per-*
 “*severe in the good old Way of the Church of England*, in which
 “we were *born and baptized*, and to which we have vowed a
 “*due Conformity and Obedience*; or You, and your *darling Pres-*
 “*byterians*, who have *departed from our Assemblies*, and *separa-*
 “*ted your selves from our Communion*, *receded meanly from*
 “your *Subscriptions*, and bound your selves by an *Oath* to
 “*extirpate your Fathers*, who were over you in the Lord, whom
 “you

"you had solemnly promised reverently to obey?"] And again, ["You cannot charge any sort of Men for having separated from you, without incurring the same Charge for having separated from us. When Mr. Caudry wrote against *Independency*. and gave it the Title of a great *Schism*, I could not but smile at the *Retortion* which Dr. Owen very speedily and fitly made him. Nay, it is publicly declared, by a great Body of *Congregationals*, * That they did not break from the *Presbyterians*, but the *Presbyterians* rather from them. You are so far from agreeing one with another, that you can never expect to be at *Unity* with your selves, unless by being reconciled to the Church of England, whose Calamities have obscured, but not destroyed her. The Sin of Schism is contracted, saith the judicious Dr. Hammond, either by some irregularity of Actions contrary to the standing Rule and Canons of this Church, or by disobedience to some Commands of Ecclesiastical Superiors. And then, by whom it is contracted, I need not tell you. But blessed be God, (as he goes on) "the Church of England is not invisible; it is still preserved in Bishops and Presbyters rightly ordained, and Multitudes rightly baptized, none of which have fallen off from their Profession. To your preposterous Demands then, Why we separate from you, and refuse to go to your Communion? The first and shortest Answer is this: That we are peacefully separated, because you actively are Separatists. We, by remaining as we were, are parted from you; and you, by your violent departure, have made our Difference unavoidable. We are divided by Necessity, and you by Choice: We from you, our Dividers; but you from us, and between your selves: You (like Demas) having forsaken us, and embraced this present World; it is our Lot, (as it was Paul's) to be unavoidably forsaken. When the Times are changed by some, and others are changed by the Times, you must at least excuse (if not commend) us, that we meddle not with those that are given to change. For you to go from us, and then to chide us for being parted, is the greatest Injustice to be imagined, because it requires us to verify the two Extremes of a Contradiction, &c.

Ibid. p. 214, &c.

* Prefat. p. 13.

Of Schism,
chap. 11. pag.
178, 179.

Prov. 24. 21.

Had these things, offered formerly to our Author's consideration, been digested by him, he had certainly been antidoted, in a great measure, against those odd Prejudices, which do now so exceedingly swell him.

['We are told of *Schism* from the Church of England, when I would give him all the Money in my Purse, to make me understand what the Church of England is.] I know not well here which to admire at more, the Query it self, or the Manner of propounding it; both for certain are extreme idle and extravagant. Had this been said in the Times of Deformation, when the Face and Appearance of our Church had been obscured

Pag. 35.

[Of the Church
of England, &
of Schism from
the Church of
England.]

by the thick and black *Clouds* of Persecution, (or by one born and bred up altogether in those times) there might have been some pretence perhaps for it: But since the *Return of the Stream*, and Tide of things into their ancient Channel, to make this Enquiry, is little other than groping for the Sun at Mid-day. He may publish himself an Episcopal Protestant, and one of the greatest Adversaries to the Papists, as long and as loudly as he please: Here is an evident Discovery, *whose Friend* he is, and *what Side* he takes to. — Had he lived in King *David's* or *Solomon's* time, or any other religious Prince's, on record in the holy Scriptures, he might have bid as fair to make him understand what the Church of the *Jews* was. — But who can ever hope to make him *understand against his Will*? He could have easily enough resolved himself unto a *tolerable Satisfaction*, had he not design'd to become troublesome. — [' I confess easily, saith he, ' that many Churches, united under *one King*, and living in *one Kingdom*, ' and having thereby special Opportunity for *Synods*, and *Correspondence*, ' and *Concord*, (he might have added, observing the *same Liturgy*, agreeing in the *same Articles* and *Profession of Faith*, and guided by the *same Laws* and *Canons* in their Government and Worship;) ' may be called ' *one Church*, by a Denomination, (1.) accidental, (2.) humane, not used ' in Scripture; (he should have excepted the Old Testament.) ' And ' we will not be so quarrelsome, as to avoid that Language, where Men ' will needs use it.] Time was, when a National Church was no such slight matter in the esteem of his Brethren. — [' But it is the thing it ' self, saith he, and not the Name that we enquire of, What is that one ' essential constitutive Head, which makes the Churches of *England* to be ' all one Church, in a proper political sense, as a Governed Society? ' None question the *Civil Head*; none question the need of Agreement ' among all these Churches: But the question is only of the one Ecclesi- ' astick constitutive Head.] Are not our Ecclesiastical Governors as unquestionably known as the Civil? 'Tis difficult therefore to know what he would be at, unless he would have us declare some one Pope over us.

Pag. 38.

[' Tell us what you mean by our Schism from the Church of *England*, ' saith he; we divide not our selves from the King or Kingdom, or from ' the particular Churches, as concordant in any necessary thing.] If you divide your selves from the Bishops or Governors of the Church, and oppose and confront those Ecclesiastical Constitutions, which are the standing Rules and Measures of the Churches Concord in Doctrine, Discipline, and Worship, and what things are necessary thereunto, you are guilty of this Schism; and so far you divide your selves from the King and Kingdom too, as that Government, and those Constitutions, are adopted into the Laws of both.

Pag. 39.

[' But perhaps, 'tis our Disobedience to the Church, that is our Schism ' from

‘from it. But every one that maketh himself an Ecclesiastical Governor
 ‘over other Pastors and Churches, is not therefore their rightful Lord.
 ‘The King we know, and his Officers we know; but we know not all that
 ‘call themselves our Lords and Masters. Not but that Obedience is the
 ‘easiest Course of Life to a *quiet humble* Mind, (as yours, I doubt, is
 ‘not); but Fidelity to our King commandeth the disowning of Usurpers.]

The Intimation here is too foul and seditious, that our Lord Bishops are
such; none of the King’s Officers, but *Usurpers*; such whom the King *owns*
 not, but they make themselves Ecclesiastical Governors. ‘The *self-obtru-*
 ‘*ding* Prelacy, as he elsewhere hath it. — [‘The King we know, and

Pag. 114.

‘his Officers we know; but —] This Rhetorick was learned of an
evil Spirit, Acts 19. 15. — But O the Tenderness and Loyalty of a
Presbyterianiz’d Conscience! [‘Fidelity to their King commandeth them
 ‘the *disowning of Usurpers*.] Just as formerly, Fidelity to King Charles
 the First, made them down with the Bishops, and raise and maintain a
 War, under pretence of *evil Counsellors* cleaving to Him, &c. — Or ra-
 ther, as Fidelity to King Charles the Second, made R. B. to disown R. C.
Qui dicit que non debet, necesse est, ut, que non velit, aliquando audiat.

[‘Where the Parish-Minister is *faithful*, and the Parish small enough,
 ‘and near enough to assemble in one Place, and the People satisfied with
 ‘the Liturgy; I suppose, the *Soberest* of the Nonconformists, (for they
 ‘are not all of a Mind,) will gather no Church out of that Parish.]
 They were *mad* certainly, should they endeavour what they have no more
 hopes of, and cast their Nets where they are like to *catch nothing*. But this
 yet is the Wisdom only of the *sobereest* of them; and we are left to suppose,
 that they are not all thus far resolved to be sober and discreet.

Pag. 12.

[‘He that had rather Ten thousand Persons stay’d *idly at home*, or
 ‘went to Sports or Drinking in *Stepney Parilh*, or *Giles Cripplegate*, or
 ‘*Sepulchers*, or *Martin’s* in the Fields, or *Clement-Danes*, &c. (how shie
 he is of naming *Saint*!) ‘than a N. C. should preach to them, I will
 ‘not foul my Paper by calling him as he deserveth, tho he pretend, that
 ‘*gathering a Church out of a Church* is the thing that he opposeth.] —
 These, it seems, are the *Godly Party*, who would flock to the N. C. in
 those great Parishes, (for otherwise to what purpose doth he here mention
 them?) Such, *viz.* as would otherwise *stay idly at home*, or betake
 themselves to *Sports* or *Drinking*. And yet, as the N. C. and his Prea-
 ching possibly may be, not much to be preferred to either. And, if you
 call the Man that saith so, by no other Name than he deserves, you need
 not fear the *fouling of your Paper by it*; tho that be a thing too, I per-
 ceive, you are not always so squeamish at.

Pag. 13.

[‘What if any Number of Persons, *as good as you*, shou’d think that
 ‘the Liturgy is guilty of all the Disorders and Defects which once were
 ‘charged

Pag. 14, 15.

' charged on it, and of some *Doctrinal Corruptions* since? And what if
 ' they think, that the *Parish Churches* are void of Christ's *true Discipline*,
 ' and are under an *Alien*, one which they judg unlawful? What if they
 ' yet say, that your Churches may be true Churches?]

Truly we should look upon them as Men of *crazy Judgments*, and *exorbitant Understandings*, and watch over them, and beware of them, (with so much the more diligence for their Number sake) as *Enemies*, that would undoubtedly, upon the first opportunity offer'd, down with that which they charge with so much Guilt, and eject those whom they adjudg *Aliens*, and *Unlawful*; to advance, as they sometimes speak, a pure *Worship*, and the *Scepter of Christ* in their own hands.

Pag. 15.

— [' And if withal you say, that you *refuse them*, and they *refuse not you*; You will not give them the Lord's Supper, unless they take it *kneeling*, (which I think they may do, but they think otherwise.) You will not baptize their Children, without the transient Image of the *Cross*, as a *dedicating Sign*. —] This is wholly levell'd at the Law, requiring those things in common from them and us, which hath also as charitably provided for the explication of them, so far as might satisfy the *most tender Consciences*, were not some Men *ambitious* of keeping up *Scruples*, by putting *such Notions* into their Heads, of *sacramental and dedicating Signs*, which otherwise they would never think of; and when they hear, understand as little but the *Bug-bear Sound* only. And if after all this, People will be *contentious*, we have no such Custom, nor the Churches of Christ. They may be all admitted, if they please, upon the same equal terms, as their Christian Neighbours are.

Ibid.

Pag. 27, 30.

[' But in this last Case, I suppose, the most of the N.C. that live in *Country-Parishes*, which have good Ministers of their own, will not call themselves a *distinct Church* (totally) but will hold their Meetings, as *Chappel-Meetings* are held.] This Notion of *Chappels* he is much taken with. [' *Chappels subordinate to the Parish-Church*,] Which we also should like the better, were we once well secured of that *Subordination*. But this, I conceive, is chiefly designed to *wind themselves by degrees into the established Church*. [' Suppose your selves, saith he, as *Chappel-Curates*, under the Parish-Ministers, and so in Concord perform your Work.]

Pag. 91.

Pag. 71.

This were something indeed, could we reconcile it with what he observes in another place. — [' I doubt the Separation is in this, that the tolerated Minister will not be your *Curate*. But remember, that some are *Presbyterians*, and therefore for *Parity of Ministers*; and I, and many others, are so much for *Episcopacy*, (it must be then surely in your selves) that we would not have *Prelatical Jurisdiction* given to those *Parish-Priests*, who themselves are against *Presbyters*, (Elegant! *Priests against Presbyters*,) ' and for *Prelacy*.] Very good! Let us be then as we are.

[' Per-

['Perhaps some N. C. own Administrations may be as defective as Pag. 16.
 'the Liturgy.] How wary we are! — 'Some N. C. may be as de- Pag. 17.
 'fective, — *perhaps*, — 'Yet they prefer their *own* Manner of worship-
 'ping God, as *better in their Opinion than the Liturgy*, and therefore to be
 'chosen, when they may chuse.] *Quisque sibi suffenus*. But let the
 'People note well, *That is not always better in it self, which the N. C. in*
their own Opinion prefer as such.

— ['They are driven from the Parish-Ministry against their Wills, Ibid.
 'and had far rather hold their ancient Stations.] That is, the *Temples*
 and *Tithes*; for otherwise, as we have heard already from him, the
Church-Relation still continues. — ['They will thankfully return to
 'them, whenever they have leave.] Namely, upon their *own Terms*
 and *Conditions*; and so we easily believe them. — ['And do earnestly
 'pray, that these *Seemings* and *Shews* of *Separation* may cease, the occasion
 'of them being taken away.] That is, either the *Law*, or their *Preju-*
dice and *Obstinacy*. This different Sence of the *Occasion* divides us in our
 Prayers; we are for the latter, they for the former Acceptation. — Pag. 20.
 But he doth ingenuously acknowledg, after all, *Seemings and Shews of*
Separation in their Practice. Oh! that they were but more tender in a-
 voiding this appearance of Evil!

And how great the Evils are justly to be feared, by their gathering into [*The great E-*
distinct and separate Churches, he is very sensible; for he gives us a good *vals of gather-*
 account of them in six Particulars, worthy to be thought upon; and *ing into dis-*
 therefore I will repeat them here after him. *tinct and sepa-*
rate Churches]

'1. The exasperating the Minds of Persons, for Number or Quality Pag. 19, 20.
 'considerable; and so alienating them from their Brethren, and hindring
 'their Good.

'2. And thereby *weakning the Protestant Interest*, in a time which re-
 quireth our greatest Concord.

'3. And setting of Parties against Parties, and Churches against Chur-
 'ches, and turning Religion into Contentions, and mutual Oppositions.

'4. And the *countenancing of unlawful Separations*, which will all shel-
 'ter themselves under such Examples: And the Dividers will not see the
 'different Principles on which we go, whilst our Practice seemeth to be
 'the same.

'5. And so it may be injurious to *future Ages*, by seeming to give them
 'Precedents for their *unlawful Separations*.

'6. And it is not the least evil Consequent, That we shall cherish, not
 'only the Error of those, that think worse of the Parish-Worship and
 'Assemblies than there is cause; but we shall also accidentally nourish
 'their

‘their Pride, who will think themselves an *holier People*, because they erroneously censure the Persons and Practices of others.]

God keep these Considerations warm upon their Hearts! And then, no doubt, they will find these evil Effects or Consequences much more in *Number, Weight and Certainty*, than any Benefits to be ballanced against them.

Pag. 53.

But may any one besides Mr. B. be allowed to say thus much? How angry is he for anothers reporting in a few other words, what himself hath confessed in the fourth Particular before recited; see with what a passionate Preface he quotes them: [‘But my expectation of *Modesty*, I see, by the following words, needs a Pardon. Consider, I beseech you, how like Independent Apes, your new Congregations will make you look. —]

Tolerat. not to
be abused,
p. 20.

Pag. 53.

In the Author himself the Words are thus: [“Consider, I beseech you, and see before hand, how like to Independent Apes, (*pardon the Expression*) your new Congregations will make you look.] But instead of pardoning the Expression, such is his good Nature, he lays on unmercifully for it. [‘That is to say, Come N. C. if you will not be beaten from your Master’s Work, we will try whether we can scoff and scorn you out of it: If that will not do, we will pretend *Christ’s Name and Authority* forbidding you. For as Christ, *Mat. 4.* so you, must encounter a threefold Temptation. But we take pleasure in Infirmities, and can bear to be made as the *Off-scouring of all things*, remember who was cloathed with Purple, and then mock’d, as being like a King.] All this *Vent* but on the warning of them against that *Symbolizing with the Independents*, which he himself also reckons up, as a great Evil attending their withdrawing into *separate Churches*. So that if we make any Sence of what he saith here, to *ape or imitate* the Independents or Separatists, is to be made in his Opinion, the *Off-scouring of all things*, &c. Were it not seasonable therefore to immind him upon this of his own words elsewhere to that Author: [‘You understand neither the *Men* you talk of, nor their *Cause*. They take not the Independent Assemblies to be the Tents of *Enemies*: they leave Terms of *Enmity* among Brethren, to those that have Enmity in their Hearts.] And yet, alas! how unpardonable a Crime is it to suppose and represent them, as *Imitators of these dear Brethren*! It were well if Mr. B. did not take pleasure in such Infirmities as these are.

Pag. 20.

[On which side
the Cure of our
Diss. chiefly
lies.]

[‘The prime great Obligation for the Cure of all this, doth lie upon some of the *Conforming Side*.] How prone are we to excuse ourselves, and shift off Duty and Obligation to other Men! [‘It were easy for them not to silence Christ’s Ministers, that are as wise and as good as them.]

‘themselves.] The Aim is here manifestly against the *Law* and *Bishops*; and the silenced Ministers are all voiced up for the *Ministers of Christ*, and as wise and good as the best of them that silence them. — This we call *Mortification, Self-denial, Humility, and Modesty*.

[‘It were easy for them, not to punish a godly Person so heavily as *ibid. & p. 21.*
 ‘as an Excommunication comes to, for the Weakness of *scrupling a Sa-*
 ‘*crament Gesture*; and not to punish their Children with being *unchrist-*
 ‘*ned*, or themselves with Excommunication, who think the *dedicating*
 ‘*Image* of the Cross unlawful, or think it their *own Duty* to enter their
 ‘own Children into Covenant with God, rather than *God-Fathers*, that
 ‘have no propriety in them, and they are sure never intend to take them
 ‘for their own, or use them as they *covenant* to do.] It were easy for
 you, Sir, not to slander the Government with such like Imputations. It
 were easy for you to make a fairer Construction, both of our Constituti-
 ons and Usages. When did you know any godly Person excommunicated
 for *meer Weakness and Thoughts*? It were easy for you to forbear
 that *invidious Phrase*, the *dedicating Image of the Cross*, and such like, which
 you too frequently abound with, when our Liturgy hath no such *Scare-*
crow word in it. It were easy for you not to have said, you are sure of
 what you know nothing of, *viz.* the Intentions of God-Fathers at the
 Font, &c.

But after all this, speak out the N. C. for your selves: Is here all you
 are offended at? Will it fully satisfy you, if the *Bishops silence not the*
Ministers of Christ, that are *as wise and as good as themselves*? And, if you
 shall not be excommunicated for the weakness of scrupling a *Sacrament-*
Gesture, or thinking the Sign of the Cross unlawful, nor your Children
 unchristened upon this Score, (tho in truth they are all *christned*, before
signed,) and you your selves permitted to enter your own Children into
 Covenant with God? Will you submit heartily to all the rest, if *kneeling*
 at the Communion, the *Cross* at Baptism, and *God-Fathers* be remitted
 to you? Subscribe honestly, and declare you will stand to it. — But
 alas! ’tis in vain, I fear, to talk of Condescensions. We have been
 too much fool’d already with these Pretences, to be confident that no-
 thing else sticks with you. You are a *craving Generation*; and the Con-
 descension of your Governors in two or three Points may but open your
 Mouths wider to ask more. They will gain, in all probability, as little
 as the last King of blessed memory did, by all his gracious Condescensi-
 ons; and the Issue is like to be their own Ruine, as it was his; the only
 difference this, that their condition will be the less pitied, for loving
 Danger, and despising the Warnings given them of it.

‘If on such occasions true godly Christians are cast out of their Parish-
 ‘Church, whether they err or not, all Ministers are neither obliged nor *pag. 21.*
 ‘allowed

‘allowed to desert them, and so to add Cruelty and Affliction to the Afflicted.] In the Case of Excommunications, Sir, it would better become you to say to those in Authority, as you do well in another place: [‘We leave your *own Works* to your *own Wisdom*; other Mens Actions are not ours.] But yet remember, there are those among the *Conformists*, that have compassion for the Afflicted, no less than you: And upon this Supposal too, you are to congregate none but our Excommunicates, and those among them who are *truly godly Christians*, and those cast out of their Parish-Churches, on such occasions as before were specified: And then, I conjecture, your Meetings will not be much thronged.

[‘They that think they answer all, by saying, those Peoples Scruples are but Errors, do but (1.) shew their *Self-esteem*, who can call that Error, which they have said so little to prove to be so (in some of their Instances). (2.) And he talketh neither like a *Pastor*, nor a *Christian*, nor a *Man*, that thinketh all that err should be cast out off the Church.]

He is yet to seek, I believe, for that *Pastor*, *Christian*, or *Man*, that so talketh. — But is it *Self-esteem* at this time of day in the *Christian Church*, to call these Peoples Scruples *Errors*? And hath there not enough been said by our Judicious Writers, *Whitgift*, *Andrews*, *Morton*, *Hooker*, *Paybody*, *Sanderfon*, and others, (to name none who are now living,) to prove them so? What will some Men think enough? — But how should we have heard of it, if we had called them *false Conceits*, *poultry Principles*, and *Perversenesses*, as we find some of the like Principles, that have no less to be said for them, deservedly censured in this Book? By name, *The Unlawfulness of all Book-prayers, or all imposed: Placing Religion in being cross to the rest of the Congregation, in not standing up at the Creed and Hymns, &c.* But, I beseech you, Sir, are you the only Man that may speak sharply against the Humors and Weakness of Religious People? Or are you the sole Demonstrator of those Mistakes which you inveigh against? Or have you the *Monopoly* of Names and Censures? Abate but a little of that great and ungrounded Esteem you have of your self, and you will soon perceive it, not to be *Self-esteem* in others, to call those often baffled Scruples, *Errors* at least, if no worse. The truth is, you would be well advised, to spend that time (I will not say, as some have done, in your *Greek Grammar*, but) in *practical Meditations*, wherein lies your chiefest excellency, that you waste in these *crude Scriblings*, which you have scarce the Patience your self to read over, and correct, before you send to the Press.

[‘As the Weakness of the People enclineth them to causeless Separations and Disjunctions; so the doleful Pride and Selfishness of the carnal

'Part of the Clergy, hath in most Ages made them too impatient with the peoples Weakness, and make such a *Noise and Stir* in the World, if a few do but draw from their Communion, as if all that disowned them, disowned Christ; and all, because *Pride would make every Man a God to the World.*] For Instance sake, when the Assembly at *Westminster* were so exasperated at the *Five Dissenters*, and the *City-Ministers* exclaimed so zealously, both from *Press* and *Pulpit*, against the *Independents*; who were then the *carnal Part of the Clergy*? Who, by *these measures*, guilty of *doleful Pride and Selfishness*? Which, *where-ever* found, deserve a Condemnation.

['If there be any such conformable Clergy-Men, as first will do all they can to *silence* and *eject* us, and forbid us to preach the Gospel of Salvation; and then will do all they can, to *hinder our Restoration*, and to keep us silent: And lastly, when his Majesty's *Prudence and Clemency* giveth us Liberty to preach, when they can no longer hinder us by *Force*, would *stroke* us into Silence, and Neglect of our Office, by a few such *filly and confident Reasonings*, as this Author useth. — I will not offend the Readers ears, by giving them the Name that I think they deserve, but wish them to read, *1 Thess. 2. 15, 16.* and to tell them, (by what Names or Titles soever they be distinguished,) that I, that am a dying Man, would be loth to stand in *their Case* before God; and that, if they and I were well agreed, that there is indeed a *God*, a *Christ*, a *Heaven*, and a *Hell*, I think, we should be *easilier agreed* in all the rest of our Differences. *Some Teachers* need these plain Admonitions.

You of the *Conformable Clergy* now look to your selves; here is a *Siquis* you are nearly concerned in. If there be any such among you, as do all you can, in your respective Places, (1.) To *silence and eject the N.C.* who will not submit to the *common Orders of Publick Discipline*, but *revile* them; and forbid them upon this account to preach the Gospel of Salvation, who have sometimes preached *Sedition, Rebellion, or Schism*, instead of it; and, 'tis to be feared, upon an opportunity may do so again. And then, (2.) upon the *same Score*, do hinder their *Restoration*, without they *change, or renounce their former Principles*, which they refuse to do, and keep them silent still, continuing in the same Grounds, for which they were at first legally silenced. And then, (3.) persuade them, by *Presbyterian Motives and Reasonings*, heretofore avouched openly by themselves, which was the *rebuked Author's Scope and Drift*) not to take the Liberty of running into *Separations*. Whosoever you are, I say, and by what *Names or Titles* soever distinguished, (whether *Arch-Bishops, or Bishops, Priests or Deacons,*) you deserve a Name too ugly and abominable to be mentioned; and were it not for fouling of Paper, or offend-

The same Text we may find in the Papers delivered from the N. C. Commissioners, 1661. p. 108. with many other Passages of like nature with this Treatise.

Pag. 57.

pag. 118.

Cure of Church Divis.
p. 252, 260.

ding the Readers ears, you should hear it too. However, I will give it you, tho not in words at length, yet in *Figures*, which sure you have Learning enough to uncipher, if you have but *Grace to use it*. Pray, peruse that Text, 1 Thess. 2. 15, 16. *Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, [even us the Apostles], and they please not God, and are contrary to all Men; forbidding us, [even us Apostles] to speak to the Gentiles, (to whom Christ himself hath sent us for their Conversion) that they might be saved: To fill up their Sins always, for the Wrath of God is come upon them to the uttermost.* Which Text is so exceeding pat and proper to the present Case between you and us, that, lest you should not have your Bibles by you, I have taken care to prefix a good part of the Words (to leave you the more without excuse) in my very Title-page. And in short, that you may from hence be able to spell your own Name, it amounts to this: Ye are very *Jews*, persecuting *Jews*, such as crucified Christ Jesus, slew their own Prophets, and now forbid and restrain us the Apostles of Christ, sent forth to save such Heathens as your Followers are: Nay, I fear, you are not so good as those *Jews*, for there was some Religion yet in them, but you are a Pack of *Atheists* or *Infidels*. — That is the English of what follows: [‘If they and I were well agreed, that there is a God, a Christ, an Heaven, and an Hell,— And to a like purpose elsewhere: ‘Alas! what thoughts have these Men of Souls, of Sin, of Holiness, of Repentance, and of their own Sufficiency and Labours!’] Go ye now, and chew upon this in private.

Sometimes he parallels the N. C. Ministers Case, with the Loyal Clergy, ejected without and against Law in the Times of Rebellion; but here, and in other Places, he rises higher, and represents them to us, as the very Apostles, sent immediatly by Christ, persecuted and silenced by us, as so many cursed *Jews* or Heathens: For which, he likewise tells us, the Day of our Desolation is approaching, and Wrath from God coming upon us to the uttermost.

Such is the Truth and Modesty of the Man, that will yet presume no higher, than to lay himself at the Conformists Feet, and (under the sweet and affectionate Appellation of *Fathers and Brethren*) humbly beseech and petition them.

But, to do him right, I must also tell you, that he is not always thus transported, and in his *Altitudes*. In his *lucid Intervals* he is far more discreet and moderate, and in an obliging manner acts the Advocate for us, against the more Fanatick Objectors. Thus in his *Cure of Church-Divisions*:

[‘Object. It is one thing to persecute for particular Opinions and Interests, as almost all Parties have sometimes done; and another thing, to persecute for Godliness it self.

‘Ans.

Ans. I confess, it is, and the difference between these two is very great. But, I pray you, consider; *First*, they are very few, perhaps none at all, that you separate from, that ever persecuted you any way at all, nor can you prove, that ever they so much as allow'd of it. *Secondly*, That they, whom you and I do suffer by, do not believe that they persecute us for *Godliness*, but think, that here the Case is more defensible than yours was; for you had no just Authority over us. When the *Anabaptists* did pull down the Ministers, they pulled down the *Magistrates* too;] And when the *Presbyterians*, and other *Nonconformists*, outed the Bishops, they rebell'd against the King too. [And therefore it was a Persecution of *Equals without Authority* : But those that we Ministers suffer by now, are our *lawful Rulers*, (pray, remember that, no *Usurpers*,) who have made *Laws* to subscribe, and say, and swear, and do the things which we do not. And therefore they think, that we suffer but for a different Opinion, joined with *Disobedience*. 'Tis not all Men whom they forbid to preach, but only those who dissent, and do not obey them: 'Tis not all Men that are godly, whom they imprison, but those that meet to worship God, in a *Way and Manner differing from theirs*, and forbidden by them. So that how can you say, that this is not for differing Opinions?

Object. But we forbid them not to hold their own Church-Communion: Tho we separate from them, we never denied them the Liberty of their Consciences.

Ans. Some of your Judgment denied many of them much of that Liberty, which consisteth in worshipping of God in their own way, when you were in Power. But, suppose they had not, it is but another Way of *Uncharitableness*; the Vice expressed seemeth to be the same, if you condemn them as unfit for *Christian Communion*, and therefore you exclude them from yours; and you take their Communion among themselves, to be but a *Profanation of holy things*, which maketh them the more impious, and you the more odious: And you tolerate it in them, as you tolerate *Mens Folly and Madness*; or *Leprosy*, or *Plague*, because you cannot cure it. And, I pray you, judg, if there be any more Christian Love in this kind of Dealing, than there is in that which you call *Persecution*.] We are beholden to him for this kind *Apology*.

But can any, amongst the most bitter Separatists, call us worse than he hath done, by *Interpretation* at least, in the Section we have perused before? Who would ever think, that he had elsewhere said of the *Learned, zealous, high Conformists*, and that in this very Treatise, that, Pag. 119. [They are not, by any sober Man, to be accused of doing, either they knew not what, or what they did not suppose was good, and would countervail all that it should cost to procure it]? If such are not to

be accused by any sober Man, we may appeal to him as *Witness*, that he must needs be mad with *Passion and Prejudice*, that rails upon them in the manner even now express'd. O! that he were once so happy, as to reconcile the Differences, and cure the Divisions, between Himself and sober Mr. Baxter.

Pag. 28.

[*Presbyterian Resolutions.*]

Letter of Lm. Min. to the Assembly,

Jan. 1. 1645.

See the Form of Church-Government, p. 20

Quarrel of the Covenant,

Serm. 2. pag. 65, 66.

Ibid. p. 62.

Pag. 29.

1. I believe the Presbyterians will join with the Independents, not as a *Señ*, as you call them, but in all that they think good and lawful.] 'Tis not long since the Presbyterians call'd them a *Señ* too, and their Way *Schism*, a *Schism*, the *Toleration* whereof they judg'd repugnant utterly to their Solemn League and Covenant. And they agree now, 'tis like, just as they did before, that is, against the present Establishment.

2. That they will exercise their Ministry, as they are by Covenant engaged, for Christ and Mens Souls.

['As they are by Covenant engaged,] That just now mentioned, a Testimonial of the taking whereof was required from every one that address'd himself to the Presbytery for Ordination. And of which Mr. Case said, "The Waters of this Covenant have been a notable Purgation to the Rebels. — It hath been a *Sibboleth* to discover them, and a *Sword* in the hand of the Angel of the Covenant, to chase or slay them. The mighty Armies of Malignants have not been able to stand before it: The Walls of Jericho have fallen flat before it. The Dragon of the Bishops Service Book brake its Neck before this Ark of the Covenant. Prelacy and Prerogative have bow'd down, and given up the Ghost at its Feet. — And again: "I am humbly confident, that the same Shores shall not bound this Covenant, which bound the two covenanting Nations; but, "as it is said of the Gospel, so will it be verified of this Gospel-Covenant: "The sound thereof will go into all the Earth, and the Words of it to the ends of the World, Rom. 10. 18.

3. They will worship God with the *Señ* of the Diocesan Prelatists in the Parish-Churches also, as far as will stand with the due exercise of their proper Ministry.] That is, till, according to their Covenant, they can root them out; which that they may effect the more successfully, the Independents now are not a *Señ*, but Brotherhood, — No; 'tis the *Señ* of the Diocesan Prelatists. — Divine Mr. Herbert, in his Poem of the British Church, (who very well understood what was meant by it) gives her this deserved Commendation above all others, that she sits in the Place of Virtue, between Extremes on either hand: 'The Mean thy Praise and Glory is. But here is one that rudely and insolently thrusts her out, to step himself into her Room; and justles her, first to one Extreme, and then to another, before to Church-Tyranny, and now to Schism.

‘O the Confidence of this *Adviser* in his own Understanding, that dare Pag. 29.
‘say, he is sure the Presbyterians have no reason to engage in a way of. [*Mr. B’s sus-*
‘Publick Worship, contra-distinct to the Parochial Congregations!] *pericious Con-*
Leaving the *Adviser* to his own Vindication, I will only take occasion *tempt of his*
here to note out some of the *passionate Exclamations*, and *scornful Vilifica-*
tions of the *Answerer*, that we may see at one view, how able he is at this
sort of *Rhetorick*. [‘O the Confidence of this *Adviser* in his own Under- Pag. 25.
standing!] This is one of the *modester Sort*. [‘Such *silly and confident*
‘Reasonings, as this Author useth.] That we had before. [‘Alas! Pag. 44.
‘poor England! whose Teachers talk confidently at this rate.] Alas!
‘for the People, that cannot try *Sence* from *Nonsence*! with what *Stuff* Pag. 61.
‘will such Men carry them away?] [‘Some Men can triumph in such Pag. 60.
‘Reasonings for themselves, as would make another sick to read them.]
[‘He will bring us into *Utopia*, *Morus* invented it.] And again: [‘If Pag. 48, 50.
‘we must follow you into *Utopia* or *Moria*.] Here is a *childish Clench*,
and somewhat else; ὅς δ’ ἔν ἐπὶ Μωρῆ, *Mat. 5. 22.* — [‘Such Confi- Pag. 57.
dence upon such insignificant Reasonings, is a great dishonour to the Wit
‘and Humility of the Author.] [‘His next Section is as *meer delusion* as Pag. 61.
‘any of the rest.] [‘What doth this Man, but talk *confusedly*?] [‘Look
‘up, Man, without *Blushing*.] [‘Sir, *villify not the Wits of those Clergy-*
‘Men, that chiefly contributed to our —] [‘Honour their Understandings Pag. 62.
‘more.] [‘His *pitiful Objection* is but a contemptible sporting of himself
‘at the Game he is best skill’d at, objecting *nothing*, that he may seem to Pag. 48.
‘answer it with *something*.] [‘O for *Modesty*!] [‘With *full Sail of* Pag. 54.
‘Self-conceitedness, he next comes upon us.] [‘His next hath no Pag. 43.
‘bounds, and grieveth me to read it. O *Posterity*, how will you know
‘what to believe!] [‘He addeth *old Speeches* against Toleration, Pag. 62.
‘wherein we lament his want of common Sence or Modesty.] &c. — Pag. 65.
What a *Fountain of Virulency* is there within, which sends forth so many
Streams of contemptuous and provoking Language, against a learned,
charitable, moderate, meek, and ingenuous Writer?

‘Is the exercising of a Worship and Discipline, more agreeable to [*Of N.C. bon-*
‘God’s Word than yours, (we are ready to give you the *Proof*, when we *sted Reasons.*]
‘have leave,) no reason. — ‘Had we had leave to have confuted the *silly* Pag. 30.
‘Reasonings of *Mr. Fulwood*, and some other such *Pamphleteers*, produced
‘against the N.C. we had long ago shew’d you Cause to repress such
‘Self-esteem. —] [‘He knoweth, that we must not give him our *Rea-* Pag. 31.
‘sons against Conformity. He cannot but know, that many that con- Pag. 32.
‘form not in all the Matters of Subscriptions, Declarations, Oaths,
‘Discipline, &c. (not meddling with other Mens Consciences) do think
‘it

'it would be in them a *Composition* of such hainous Crimes as they forbear to
 'name them for fear of seeming to be accusers of others, and to be unpeaceable.
 'And if he think that such Toys as Mr Fulwood, Mr Scilemans, and Mr
 'Hinkleys &c. should satisfy them, he thinks Contemptibly of their under-
 'standings; And he that upon such poor Temptations as these, will yield to
 'what their Consciences fear, can scarce tell what he may yield to before he
 'dyeth. Let him procure us Leave but to publish our Reasons against
 'Conformity; and then let him tell us that we were better Conform when
 'he hath Answer'd them. It is easy to talk, when none must Confute
 'him, and to brave it out against one whose Tongue is tyed.] Again —
 ['The Love of Peace, and the fear of frightening any further from Parish-
 'Communion than I desire, do oblige me to forbear so much as to describe or
 'name the additional Conformity, and that Sin which N. C. fear and
 'flie from, which maketh it harder for us that desire it, to draw many
 'good People to Communion with Conformists than it was of Old.
 'But, when both Law and Love of Peace and Concord forbid us so much
 'as to name the causes, it is disingenuous for the Culpable to take that ad-
 'vantage against us, and to force us to do that which they themselves can-
 'not bear.]

Good man! How scrupulous and carefull he is to do nothing without
 Leave! Not to Print a Book without a Licence, or Imprimatur, from Authority!
 How he fears and trembles to be an accuser of the Conformists, or frighten
 others from their Communion, or seem unpeaceable! How powerful is the
 sence of the Law, and the love of Concord in him, so that he dare not so much
 as name the Composition of those hainous Crimes which the N. C. Con-
 science dreads in the point of Conformity! — And yet, notwithstanding
 this profession of Tenderness and Conscience, and civility in the case, we have
 them over and over named and pointed to. — ['It is no less, (as we heard
 'before) than (1) Horrid Sacrilege, (2) Perfidious Covenant-breaking, (3)
 'Disobedience to God (4) Cruelty to Souls, and (5) Unthankfulness for great Mer-
 'cies, if any of us shall desert our undertaken offices.] And again, *else where*
 — ['What if a tolerated Presbyterian should read the Common Prayer
 'in his Church; and use all your Ceremonies, though he fear Perjury and
 'Lying, and Violating his Baptismal Vow?] Have we not here enough of that
 Composition of Crimes which you N. C. fear? — But, if there be not, you
 suppose us in another place to know well enough without your telling.
 ['We confess that we do not actually obey the Civil unquestionable
 'Power in every particular about God's Worship, which hath been com-
 'manded us. I need not tell you why.] — O but the Additional Confor-
 mity! that you dread so much as to point at. What then is the meaning
 of ['Doctrinal Corruptions] p. 15. and ['The New Doctrine about Infants
 brought into the New Rubrick.] p. 45. I appeal to the Masters of Iniquity,
 whether

Pag. 43.

Pag. 25.

Pag. 71.

Pag. 39.

whether this be not the worst and most emphatical way of hinting and exposing to the People, when you pretend a thing so Enormous, that you fear the very naming of it. — But then, what must we say of this, after you have named it over and over? — after your Reasons publicly given in your Due Account, as you call it, to the Kings most Excellent Majesty, 1661. — After the Survey of the Grand Case of the present Ministry, 1663 — After many Other unlicensed Pamphlets and Sermons? — This, Sir, is Unpardonable.

Yet we cannot blame your Policy, who would be thought still to have somewhat more to say for your selves than hath hitherto been offered. This we are sufficiently assured of, that No man, heartily reconciled to the Antient Establishments of the Church of England since the Reformation, would boggle, as you do, at the present Conformity; there being Nothing new required, but what was wholly occasion'd by the insincerity of some in their former Conformities, and the villany of others in Covenanting against, and casting down the former Establishments. And let me freely tell you Sir, (what you have said your self sometime to other Separatists) [' Read but the writings against the Separatists of those times, and you may learn, that our Light is not greater but less than theirs, and that we see not farther into that cause than they did, and the Change of times doth not change the Truth, nor will warrant us to change our Religion.]

[ex malis moribus bonæ leges.]
Pref: to Cure of Ch. Divis.

— [' He that saith our Preaching is Evil, may tempt men to think that the Gospel, which we Preach, is Evil; or that Infidelity, Atheism, Sensuality and Wickedness which we preach against, is good or harmless. — If you turn to them that Calumniate us of Preaching Error or Sedition, the Law is open. Our Writings and Doctrine are easily tryed. If we say Evil, bear Witness of the Evil.]

Pag. 32.

Blame us not then for using, upon occasion, this Liberty and Freedom, which you invite us to, and stand in some need of, whilst you remain so securely Confident of your own Innocencies. — Too much Evil hath been said and Printed — And some Witness hath been born of it too, in the Rebels Plea, the Evangelium Armatum, the Bishop of Worcesters Letter &c. — And somewhat is added farther for the satisfaction of your desires here, in these Reflections, which I have not yet done with.

[' The Presbyterians distinguish between a Parish-Church that imposeth nothing on the Ministers or people that God forbids, and one that doth. — And between a Parish-Church that is reformatable in that which notoriously needeth Reformation, and one that Solemnly covenanteth against Reformation.] The intimation here is, that our Parish-Churches impose on the Ministers or People, what God forbids, and do solemnly Covenant against Reformation even in that which notoriously needeth it. — And this he often glanceth at. — [' For my self, I have long been of Opinion, which one day you will pardon, that Perjury, Perfidiousness, and Persecution, Proud contending who shall

Pag. 34.

Pag. 74.

Pag. 132.

'shall be greatest, and Covenanting never in certain points to obey Christ against the World and the Flesh, is not the way of God.] And again, speaking to some of the Conformists, whom he calls Godly and sober. [' Plain dealing is not the Sign of Enmity but Love. I must tell you, that we cannot but think that you need Repentance, Great Repentance for Sinning more, and that by Publique, Deliberate, chosen, Covenanted, ministerial Sin, Protesting against Repentance.] This is plain enough, and the Charge high and home. Covenanting, Solemnly Covenanting against Reformation; and that not for a time only, but for ever; nor in some one thing but several. [' Never in certain points to obey Christ against the World and Flesh, and this Ministerially, Publiquely, Deliberately, upon Choice, and this besides other horrid Sins of Perjury, Perfidiousness, Persecution, and Proud contending who shall be greatest, adding that unto all, which makes them most unpardonable, [' Protesting against Repentance.] There had need be good proof giv'n of this Accusation, whereof yet none is offered, or we must record the Accuser for a shameless Slanderer, and admonish him, in his own words, to [' Repent of such Calumnies, and not study to aggravate his fault by Excuses. — And, after all this, we must still believe, that he loves us and spares us, and is extremely loth to say what evil he knows by us, unwilling to frighten others from our Parish-communions, and loth to provoke us more then needs, or to meddle with our Consciences. Is not here a Composition of bawny crimes, sufficient enough to scare men from our Communion? Is not here enough to brand us for a sort of the most flagitiously wicked wretches under Heaven? For who can lay on greater loads of aggravation? And that Preaching, which can reconcile such Immoralities as these, with the attributes of Godly and sober, dishonours Christianity, and debauches the World.

Pag. 64.

Pag. 43.

Pag. 76.

Pag. 32.

[of Drunken Readers]

Pag. 44.

[' He, that is fallen under such Drunken Readers, as I was bred under in my youth, that were Drunk many times after then they Preached (I am ready to prove it, for they never Preached, but were Drunk oft) This poor man and his Family must venture their Souls on this foolish Drunkards conduct, because it is a True Church. What a trick hath the Devil found, to bind men to constancy in his service, so it be done in a True Church?]

Eating the spitefulness of the Reflection, and subtilty of the Demonstration, [' Many times oftner Drunk than they Preached, for they never Preached.] The Church of England, Sir hath better provided for all her children in the necessities to Salvation, than to leave them barely to the private Discretion or conduct of the Best, much less of sottish Drunkards. And, if any such there be, it were a greater charity to the Publick to complain of them to those, unto whom it belongs to admonish, suspend and remove them, than propagate idle stories as the manner is, from hand to hand, to the prejudice even of the innocent. But as there are more ways of Preaching in a true sense, than that which it

vul-

vulgarly cried up for such; so there are more ways also of *being drunk*, than those two common ones, by Wine and strong Drink, *Isa. 29. 9.* We could easily tell you of Men drunk with *Passion*, and *Self-conceit*, and *Error*, and a *Spirit of Giddiness*. Mr. B. can tell you at another time, *That certainly Pride is a greater Sin than Whoredom or Drunkenness, &c.* Gild. Salvian. P. 179. And Dr. Pierce hath formerly recommended this useful Remark to your Consideration: [“Many are no Drunkards, who are yet more scandalous than if they were. The Devil himself is no Drunkard, but he is proud, and envious, and hypocritical, rebellious, sacrilegious, and many other ways worse than a common Drunkard: His frequenting the Church, and transforming himself into an Angel of Light, appearing like a Saint, and putting on Godliness for a Disguise, doth make him much more scandalous, (in the true importance of the word) than he could possibly be, if he could be drunk. And altho a Drunkard is so detestable a thing, as not to deserve a Toleration in the meanest of the People, much less Impunity or Connivance in any Priest; yet I would not have him punished more for his Judgment than his Life, (as I can prove many have been:) because a Drunkard may be Orthodox, and a dry Man may be an Heretick; a Drunkard may be loyal to God’s Anointed, whilst one, who never was drunk, may be a Rebel. Nor can I think it praise-worthy, *Ad Rempublicam perdendam, aut Ecclesiam, sobriums accedere.*”]

Ans. to Mr. B.
chap. 6. §. 13.
P. 152.

— [‘Tho we differ not at all from the Doctrine of the Church of England, till the new Doctrine about Infants was brought into the new Rubrick, yet it is not in *minutioribus*, that we differ from the Conformists: Gather from it what you can. God knoweth, we think, the Matters in difference, very far from things indifferent.]

Pag. 45.
[Of the N. C.
difference from
the Doctrine of
the Church of
England.]

— [‘We differ not at all from the Doctrine of the Church of England.] What, not at all from Artic. XX, where it is declared, That the Church hath Power to decree Rites and Ceremonies. Not at all from Artic. XXXIII, where it is declared, That that Person, who, by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereto? Not at all from Artic. XXXIV, where it is declared, That whosoever, through his private Judgment, wittingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, that others may fear to do the like, as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Con-

See the XXXIX
Articles.

sciences of weak Brethren ?] Not at all from *Artic. XXXVI*, where it is declared, *That the Book of Consecration of Arch-Bishops and Bishops, and ordaining of Priests and Deacons, — doth contain all things necessary to such a Consecration and Ordaining ; neither hath it any thing, which is of it self superstitious or ungodly ?*] And are not these, part of the *professed Doctrine* of the Church of England ? But why chatechize I you thus far, when you have before profess'd your Ignorance, what is meant by the Church of England ? How then can you tell, what the *Doctrine* of that Church is, and whether or no, or in *what* you agree and differ with it ?

— [‘Till the *new Doctrine* about Infants was brought into the *new Rubrick*.] If you differ not at all from the *old Doctrine* of the *old Rubrick*, as you would seem to tell us, there needs no question about the *new* ; for let us view them well together.

The *Old Rubrick* thus :

That no Man shall think, that any Detriment shall come to Children, by deferring of their Confirmation : he shall know for a Truth, that it is certain by God's Word, that Children, being baptized, have all things necessary for their Salvation, and be undoubtedly saved.

The *New* more shortly, thus :

It is certain by God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved.

Where indeed the *Preface* of the former is omitted, but nothing is taught for a Truth, *certain by God's Word*, but what was so acknowledged before : For the Omission of that one Clause, [*have all things necessary to their Salvation,*] is sufficiently included in, [*are undoubtedly saved*] : and the inserting that other, [*dying before they commit actual Sin*] tends rather to restrain, than to enlarge the Proposition, as the impartial Observer will easily judg.

And yet, forsooth, this *new Doctrine*, as he flanders it, sticks much with them, who avouch themselves not to differ at all from the *Doctrine* of the Church of England, till that *new Rubrick* which contains it, was introduced. And here is the Sum of his *Doctrinal Corruptions*, in the Plural Number, which we had mention of before. And he hath yet another *Fling* at it before the end. [‘ I read in the *Rubrick*, of something about Infants *certain by the Word of God* ; but I never read, in what Chapter or Verse it was.] Now must he not evidently affirm as much of the *Old*, if he agree unto it, as he would be thought to do ? Is it not there

there as exprefs, *He ſhall know for a Truth, that it is certain by the Word of God?* Is not that *Fanatick Exception*, every whit as pertinent and agreeable there? [‘ But I never heard in what Chapter or Verſe it was] What need of this, I pray, to either? What Chapter or Verſe? As if Scripture Sence and Conſequences were not as truly the Word of God, as Scripture-Words, and exprefs Assertions? That which is there *dia-noeticè*, as well as that which is there *axiomaticè*, as ſome love to ſpeak. Or as if Holy Scripture were not, before Chapter and Verſe were determined in it. — But this is the doughty way of arguing, which the *Presbyterians* have furniſhed the other Sects withal againſt themſelves: *What Chapter and Verſe ſaith ſo and ſo?* And this great Rebuker of other Sectaries, ſeems mightily taken himſelf with it. [‘ What Chapter and Verſe ſaith, that only *Subſcribers, Swearers, Declarers, and Conformers,* are the Church of Chriſt; and thoſe that *fear an Oath and Conformity*, are none of it?] This, one would think, were matter enough for many Verſes. Pag. 75.

[‘ Yet it is not in *minutioribus*, that we differ from the *Conformiſts*.] Pag. 45.
So it appears. [‘ God knoweth, we think the Matters in difference very far from things indifferent: Gather from it what you can.] We muſt gather from it then, That they are not *minute* or ſmall Matters, upon which you are rejected; and that the Church and you are not like to agree, until either ſhe renounce her Doctrine, or you alter your Judgment about it. — We can therefore the more eaſily believe you, when you ſay:

— [‘ We have almoſt twelve years ago cried out, even to *Unmannerlineſs*, that, if poſſibly, we might have been heard, to the Reverend Prelates. — O drive not godly People from your Communion for nothing!] *Unmannerlineſs with a Witneſs!* But can any thing be of leſs weight than nothing? Elſewhere you have it: [‘ Do you excommunicate, and drive from your ſeveral Pariſhes, the Members of Chriſt, for not eating with your Spoon?] And can there be any thing almoſt more *minute* or indifferent than that? But elſewhere you are ſtill more irreverent, and in your own word, *unmannerly*, (*malè morati*): [‘ Do you ſilence us, and depoſe us from the Miniſtry, and forbid Baptiſm, and the Lord’s Supper, to all that have not as wide a Swallow as your ſelves?] And yet all this while you meddle not with our Conſciences. It were obvious to retort, that their Swallow was wide enough, who could let down the Covenant, *Biſhops* and *their Lands* together: and may claim Kindred with thoſe on Record, for *ſtraining at Gnats, and ſwallowing Camels*. Pag. 65.
[Mr. B’s confeſſ’d Unmannerlineſs to the Biſhops.]
Pag. 72.
Pag. 63.

Pag. 55.
[*Some Taste*
what the N.C.
would be at up-
on Toleration]
Pag. 124.

' Why may not we in the allowed Places exercise our Ministry, in baptizing the Children of any of your Flocks that shall desire it, or giving them the Sacrament? I yet understand not, unless for avoiding your Envy and Displeasure.] Again, [' What harm will it do you, if a N.C. preach by you? if many follow him, if some prefer him before you? Yea, further, Brethren, what if the Nonconformable Ministers do give the Sacrament to some, as you do to others? What if they call themselves a Church, or exercise Discipline, (which without need I would not have them do) what harm will this be to you or others?]

Pag. 55.

Letter against
Tolerat. p. 45.

Were they once permitted, we may perceive how they would be still hitching forward, and encroaching step by step. For I note these Passages only as a Specimen of those Liberties, which they design to take from their Toleration. And yet we must believe him: [' We never desired to play the Bishops in other Mens Diocesses.] What! not in the Bishop of Worcester's? not in the Bishop of London's? &c — But to the Questions, briefly: *Why may we not do so and so?* Or, *What harm will it do to you or others?* We may answer, as the Presbyterians themselves sometimes did their Independent Brethren: [' The whole Church of England in short time will be swallowed up with Distraction and Confusion: — And the Mischiefs in the Church, will have their proportionable Influence upon the Common-Wealth. — The Kingdom will be woefully weakened by Scandals and Divisions. — And it is much to be doubted, lest the Power of the Magistracy be even utterly overthrown, considering the Principles and Practices of some, together with their Compliance with other Sectaries, sufficiently known to be Anti-magistratical.]

Pag. 56.

[*Of Ecclesiast.*
Synods.]

Pag. 113.

' Baxter hath told you, that Bishop Usher professed his Judgment to him, that even Bishops in Council, tho they are the Governors of the Flocks, yet meet not for Government of one another by Vote, or of other Bishops, but for Concord. And Grotius, de Imper. sum. Pot. hath shewed you, that Canons are not Laws, but Agreements.] Add to this: [' Be sure to keep out both the Tyranny of Major Votes, and of the proud, magisterial Self-arrogations of any Individuals, that think others must stoop to them. — Voting is not for Government, but for Concord.]

Five Disput.
p. 12, 13.

Whatever Arch-Bishop Usher profess'd to Mr. Baxter, or Mr. Baxter hath here told us from himself, he hath spoken somewhat further and better in another place: [' The Use of Synods or Councils is, saith he, directly, (1.) For Information and Edification of the Pastors themselves, by the Collations of their Reasons and mutual Advice: (2.) For the Union and Communion of the said Pastors, and of the particular Churches by them, that they may agree in one. — But then, these direct Ends of

of Synods presupposed, indirectly they may truly be said to be for Government. — For *Unity* sake it becomes our Duty to submit to their just *Agreements*; and so the forming of such *Agreements* or *Canons* is consequently a part of Government. — Synods, as Synods, are directly for *Unity* and *Concord*, — by consequence, after a sort, *regimental*.] And for *Grotius*, whom he refers to, he hath sufficiently told us, that it was none of his meaning to *destroy* or *take away* the *directive, declarative, De Imper. Sum. Pot. ch. 4. §. 10.* *judicatory, and constitutive Regiment* of the Church in *Councils*, which he plainly asserts; but only that *Imperium*, which is proper and peculiar to the *higher Powers*, and to be derived from their Authority. To this purpose he instances: (1.) In the *Observation of the Lord's Day*; and, (2.) In the *Choice of Deacons*. [' In both, saith he, we see something *defined*, and " *constituted* or *appointed*, by *common Consent*, which none could oppose " without *heavy Guilt* : For somewhat certainly ought to be *determined*, " and nothing could be *so*, one or other, it may be, disagreeing, unless " either the *lesser Part* should yeild unto the *greater*, or the *greater* to the " *less*; which latter, seeing it is *manifestly unjust*, it follows, that the " *former* was necessary. This Right therefore of *Constituting* and *Determining*, is natural to the Church.] Thus that learned Man. But we have no such word from him, as the *Tyranny of Major Votes*, which once Pag. 113. believed, we shall presently conclude the *most August* of all Assemblies, *Tyrannical*. — Nor can there be any way possible to keep out the *Magisterial Self-Arrogations of Particulars*, where many are concerned, if the *Majority of Votes* must not carry it. As for what he annexeth: [' When ' it is once thought, that the *Major Vote* must carry it, an *Ithacian Synod* ' will tyrannize, and every weak *self-conceited Man*, that hath nothing of ' Sense to say against you, will charge the learned, judicious, grave *Divines* with *Insolency*, if they will not be governed by *Ten*, that are un- ' learned, or injudicious *Self-esteemers*.] He might have learned from *Grotius*, *That no ones Right is to be denied for the possibility or danger of his Chap. 8. §. 1. abusing it* : For otherwise no Right at all will be certain unto any. And our only Solace in this Case is in the *Divine Providence*.

— ' We that have conferred with *all the People* of our *Parishes*, when Pag. 57, 58. ' we were permitted, found the *Multitudes* were almost as ignorant as [The N. C. vj. ing with their Successors.] ' *Heathens* : And yet our excellent *Successors*, that do no such thing, (as ' to any two of them that ever I knew or heard of) but see their *Fa- ' ces* in the Church, (*Ingenious* !) can prove all our *Teaching* needless, ' to those poor ignorant Souls. Is this *Humility*, and *Ministerial Fidelity* ?] Ye are they that applaud and justify your selves, and sound the Trumpet loud in your own commendation. We should be glad enough of your Help, could we be secured of your *Integrity* and *Honesty*. But till then

we must say, with him in *Valerius Maximus*, *Non opus esse eo Cive Reipub. qui parere nesciret.* The Church of Christ needeth not *Paternal Disobedience*, which, by how much their *Place* and *Office*, *Parts* and *Abilities*, *Devotion* and *Holiness*, are reputed greater than others, by so much the more effectually insinuate and recommend Disorder and Confusion to the People. — Or, as *Chilo*, one of the seven wise Men: *Optimam esse Rempub. quæ maxime Leges, minimè autem Rhetores audiat.* — As for your admired Teachers, they are known to love and frequent those Places most, which themselves cannot but judg to have *least need* of their Instruction. And you may please to take notice, how justly you your self have charged them *home with Hypocrisy in this matter.* — [‘Bestow the greater half of your Labour in private, in skilful exhorting People from House to House. If you did not so before you were silenced, repent betimes: if you did, you have found the Benefit of it, (more ways, ’tis like, than one.) This is that which few Nonconformists do; and in this you may best live as their true Assistants, (and sometimes Underminers too). Brethren, let me ask you, as before God, why hath no more of this been done, while you were silenced? Is it not too much Hypocrisy, to cry out against them that forbid us Preaching, which is one half of our Duty, and in the meantime, wilfully to neglect that Part which none forbid us? This Way the Papists have done their Work.] Mark that Argument! [‘And it is very considerable, that most that come to your Chappel-Meetings, are such as you take for the least needy, as being already turned unto God; but from house to house, you may speak with the more ignorant. — And Sincerity enclineth Men to that Way of Duty, which hath least Ostentation.] But that is not the common Way of the Presbyterians.

Pag. 61. [How far
Lond. Minist.
formerly a-
gainst Tolerat.
Pag. 67.] ‘Look up, Man, without Blushing, and tell the World, whether ever the Presbyterians maintained it a Sin to tolerate Presbyterians. — It is strange that any Party, who think themselves only or chiefly fit for Legal Possession, should yet think themselves intolerable.] I no where find the Presbyterians apt to think meanly of themselves; nor doth the Author you thus challenge, as far as I discern, intimate any such thing: but wholly reflects upon their present Conjunction and Union with such, whom themselves have sometimes reported intolerable. Consult a while the Testimony to the Truth of Jesus Christ, and Solemn League and Covenant, subscribed by the London-Ministers; and there you will find, among the abominable Errors, damnable Heresies, and horrid Blasphemies, not to be tolerated.

✎ ‘More particularly, we abominate these infamous and pernicious Errors, of late published:

‘ That

'That *no Man* shall ever perish in Hell for *Adam's Sin*.

Pag. 8.

'That Christ was given to undergo a shameful Death, voluntarily, on the Cross, to satisfy for the Sin of *Adam*, and for the Sins of *All Mankind*.

☞

Pag. 9.

'That, as the Death of Christ was *extended to All*; so likewise the Benefits thereof were, both by the Father and the Son, *intended for All*.

Ibid.

'That, if God command the Gospel to be preached unto *all*, and Christ died only for *some*; then God commands a Lie to be preached to the *most Part* of Men.

Pag. 10.

'That if God should deprive Men of all *Ability and Power* to repent and believe, and then should be still moving and persuading, still entreating and beseeching them to (*repent and*) believe, with that *Patheticalness of Affection*, wherein he expresth himself in *Scripture*, even to *them that perish*, as well as to those that are saved; this would seem very hard, yea, somewhat harder than *Injustice it self*: But this is not so. [How could our *Answerer* have escaped here with his, *O for Modesty! Tye Mens feet, and reproach them for not going?* pag. 54.]

Pag. 11.

☞

'That neither *Paul* nor *James* exclude or separate *faithful Actions*, or *Acts of Faith*, from *Faith*, or the *Condition of our Justification*, &c.

☞

Pag. 15.

'That an enforced *Uniformity* of Religion, throughout a *Nation* or *Civil State*, confounds the *Civil and Religious*, denies the *Principles of Christianity* and *Civility*, and that *Jesus Christ is come in the Flesh*.

☞

Pag. 22.

'That little can be done, unless *Liberty of Conscience* be allowed, for every Man, and Sort of Men, to *worship God in that Way*, and perform *Christ's Ordinances in that Manner*, as shall appear to them *most agreeable to God's Word*, and no Man *punished or discountenanced* by Authority for the same.

☞

Ibid.

'These (say they) are *some of those many horrid and prodigious Opinions*, which do in these unhappy Days swarm amongst us which, not without *Grief and Horror of Spirit*, we here recite, that by this small Taste of their Wormwood and Gall, all the World may the better judge of the deadly Bitterness of the rest, and the more freely justify the *Fervour of our Indignation against them all*. — Hoping, that as God hath stirred up the *Lords and Commons* in Parliament, to publish their Ordinance concerning the Growth and Spreading of *Errors, Heresies*, and *Blasphemies*; setting apart a *Day of Publick Humiliation*, to seek God's Assistance for the suppressing and preventing of the same: so in his rich Mercy to *England*, he will at length find out some *effectual Means*, by Authority of Parliament, for the utter *Abolition and Extirpation of them all* out of this distressed Church. — Furthermore, we are abundantly convinced, that the *Presbyterian Government*, (truly so called) by *Presbyteries and Synods*, in a due Line of Subordination of the Lesser

Pag. 23.

Pag. 24.

☞

Ibid.

☞

'to

Pag. 25.

' to the Greater, with prosperous Success exercised in the *best Reformed*
 ' *Churches*, is that Government, which is *most agreeable* to the Mind of Jesus
 ' Christ revealed in the Scripture, concerning which the *Reverend Assembly*
 ' of *Divines* have long since drawn up and presented to both Honourable
 ' Houses of Parliament their humble Advice; which we conclude so agree-
 ' able to the Holy Scriptures, that we can readily submit thereunto our
 ' selves, and shall think the Church of *England* not a little blessed of God,
 ' when, by the countenance of *Supreme Authority*, the *Presbyterial Govern-*
 ' *ment* and *Discipline* shall be *sincerely embraced*, and *duly exercised*, in all
 ' the Parts of this Kingdom. — And then, we with our Brethren, are
 ' confident, this Government will make the Churches of Christ among
 ' us, *terrible as an Army with Banners*, and like a strong and fenced City,
 ' against which the Adversaries shall despair to prevail, but by making a
 ' Breach in this Wall. — Wherefore we sadly lament *England's general*
 ' *Backwardness* to embrace, yea, *Forwardness* to oppose this Government,
 ' and therein her own Mercy, whilst so many of all sorts set themselves
 ' against the Lord, and his Christ. — — — — — It is clearly evident

Pag. 31.

' to us, that *Schisms*, *Divisions*, *Heresies*, and all *prophane Loosness*, are
 ' *manifest Works of the Flesh*, so sinful and damnable in their Nature, that
 ' they which do such things, shall not inherit the Kingdom of God: And
 ' that the Children of Light should be so far from having any fellowship
 ' with the unfruitful Works of Darkness, as that they ought to reprove
 ' them, to avoid such as practise them, to abstain from all appearance of
 ' Evil, and to hate the very Garment spotted with the Flesh. — That the
 ' Civil Magistrates have sufficient Warrant from the Holy Scriptures, not
 ' only to punish *Seditions*, *Treasons*, *Murders*, *Adulteries*, and other Of-
 ' fences against *Righteousness* and *Sobriety* in the *second Table*; but also to
 ' inflict Punishment upon Offenders, for professed *Atheism*, *false Doctrines*,
 ' *Idolatries*, *Blasphemies*, *Sabbath-Profanations*, and other Transgressions
 ' against true Piety and Religion in the *first Table of the Decalogue*. —

Pag. 32.

' That a *publick and general Toleration* will prove an hideous and com-
 ' plexive Evil, of most *dangerous* and *mischievous* Consequence, if ever
 ' (which God forbid,) it shall be consented to by Authority. — All
 ' the Reformed Churches shall be ashamed to own us; they shall all cry
 ' out against us, Is this *England*, that covenanted and swore to the most
 ' High God, such a Reformation, and Extirpation of Popery, Prelacy,
 ' Superstition, Heresy, Schism, Prophaneness, and whatsoever shall be
 ' found contrary to sound Doctrine, and the Power of Godliness? And
 ' after so long Travel, hath she now brought forth an *hideous Monster* of
 ' *Toleration*, — a *detestable Toleration*?

Pag. 33.

' Therefore, upon all these Considerations, we the Ministers of Jesus
 ' Christ do hereby testify to all our *Flocks*, to all the *Kingdom*, and to all
 ' the

the Reformed Churches, as our great dislike of Prelacy, Erastianism, Brownism and Independency: so our utter Abhorrence of Antiscripturism, Popery, Arianism, Socinianism, Arminianism, Antinomianism, Anabaptism, Libertinism, and Familism, with all such like, now too rife among us; And that we Detest the fore-mentioned Toleration so much pursued and endeavour'd in This Kingdom, accounting it unlawful and pernicious. — This was subscribed Decemb. 14. 1647, by no less than 52 Ministers, and among them some of Those, whom Mr. B. undertakes to prove true Pastors.

These now he may call, if he pleases, old speeches, but such they are, as convince the Presbyterians of a great change at this Day from their first and avowed Principles. What shall we think now of his, 'I have met with Few Presbyterian Ministers in England?'] whither are they fled? or what are they transform'd into? — What of That? I see not, what great hurt it would do, for Anabaptists, Separatists &c. That cannot join with the Parish Churches, to have leave to meet among themselves, and worship God together in peace.?] — What of the blending Episcopal, Presbyterian, Independent and Erastian together?

But the Truth is, This Answerer is not a competent Advocate for the Presbyterians, being manifestly a Deserter of them and their Principles. 'If Scots, saith he, or any Presbyterians do otherwise, that is nothing to me, who am no more bound to their opinion than yours.'] He differs from many (of them, as well as us) 'In several Doctrines of moment, as himself hath told the World. — He is for a Church in the Idea and Nation, like to Plato's famed Common-wealth; and can hardly subscribe to any form of Ecclesiastical polity, which obtains actually in Christendom. — In a word. He is (as Dr. Abraham Clifford † sometimes said in Discourse of him, being press'd with his judgment) *Sue potestatis Litera*. So that others deal by him, just as he by them, accounting themselves no more bound to his opinion than he to theirs. And yet none so ready to speak in the Name of N. C. as he.

'When you say that a Toleration may reduce the common sort to an indifferency in Religion. I Answer, get your friends together then, that have brought it to that pass, that it must be thus or worse, and bring them to weep over their Sins before God, that if a miserable Nation may not be saved from the Fire that you have kindled, your Souls yet, if possible, may be saved] That clause, 'it must be so or worse.'] Sounds like a threatening, and takes so much from the Grace and Clemencie of the Kings Toleration, as it adds to the necessity of it, with reflection upon which, it may be, he before phras'd it so warily. 'When his Majesty's Prudence and Clemencie giveth us liberty to Preach.] — But I observe here the Necessity of a Toleration, or somewhat worse, is charg'd wholly upon the Establishments; and those Establishments are made the Sins of the Conforming party, who, he saith,

† Sacril: Dec.
Pag. 5.

Pag. 23.

Pag. 29.

Pag. 41.

Ep. Ded: to
Sts. Relt.

[† To whose
Methodus E-
vangelica,
printed after
his Death.

1676, Mr B.
with Dr. M.
prefixed a
Preface.]

Sacril. D. f.
Pag. 74.

†

Pag. 25.

have kindled the Fire in this miserable Nation; and the possibility of whose salvation is to be questioned. — O the meek and humble Mr. Baxter!

[Who the Chief causes of our Divisions.]
Pag. 82.

‘It is our Divisions, that will let in Popery: No doubt of it, if it ever be done. Come and speedily debate the case with us; who have been the great causes of Protestants division, Conformists or Non-Conformists? But I am ashamed to say that it needeth a debate.] That is, ’Tis as clear as the Sun shines, that the Conformists, and not the N. C. have been the great causes of Protestants Divisions: Those who obediently kept Close to the Laws of Order and Uniformity, and not they who first opposed those Laws, and then divided from their Brethren, and among themselves. He would say as much, ’tis like, were he to determin the Case of our Civil Wars, on whose side the Rebellion and Injustice lay. The Cavaliers and Conformists must bear the blame of all. — And yet it is worth our while to note, how he else-where seems to contradict himself, or afford at least ground enough to convince, that he needed not to have blush’d for saying, that it needeth a debate.

Pag. 113.
and 114.

[‘Nothing, saith he, hath more plagued the Church than the Pride and arrogancy of some of the Pastors, that think they are wrong’d, if they may not rule. Think not that this Spirit is only in Papists or Diocesans. Pride is the heart of the Old man, and born in all; and doleful experience telleth, how it surviveth in too many Anti-prelatical Ministers, of humbling Principles, and unhumbl’d Souls. Do we not know, that the Pride of some among our selves (N. C. sure enough) that must be all, and do all, till they have undone all, is the very thing that hath silenced so many Ministers, and brought us to the state that we are now in?] Magna est veritas, et prævalebit. —

Pag. 97.

They are Non-Conformists again, of whom he saith in another place. [‘The Ministers that have bred and cherished these Principles. (viz: the unlawfulness of prescribed Forms of Prayer, of Repetitions, of Responses, of standing up at the Creed and all the Hymns of Praise &c.) Have been our subverters and are our shame.] To Them again he speaks yet farther after This fashion. — [‘Wo to those few Teachers, that make up their designs by cherishing these Distempers! One would think, that their warning had been fair. But — si nati sint ad bis perdendum Angliam — The Lord have mercy on us!] ’Tis easie Latin. Yet I will English it here for the People’s sake. [‘If they are born to destroy England twice.] And then the supposition is plain, that they have destroy’d it once already.

Pag. 105.

[The Conformable N. C. or Mr. B’s Character of himself]
Pag. 100.

[‘I prescribe to no man, and Toleration so far taketh off publique impositions, as that none can now say, this Form is imposed on me, and therefore unlawful. But though I will not bind my self [pray, have a care of that] I here tell the World, that if my strength, and Toleration, and a call should ever more give me opportunity for the freer exercise of mine Office, I would sometimes pray freely without Forms, and sometimes use some

'some part of the Common Liturgie, and sometimes use the Reformed Liturgie which in 1660 was agreed on by the commissioned Non Conformists, [who yet had no Commission to make a new Liturgie] though being done in extreme haste, it should be renewed and perfected, [a Liturgie and no Liturgie, Reform'd and needing Reformation] ' I would ordinarily pronounce the Creed, as the Faith which the Church assembleth in the Profession of; And ordinarily recite the Lords Prayer and Decalogue, and read two Chapters and the Psalms: And they, that would not joyn in This way of Worship, should freely go chuse them a Teacher more agreeable to their opinions: for I would not serve the humours of any in their dividing Errors.] 'Tis enough for him, that he hath his own. Let every one else do what is good in their own Eyes also. — Here we have at large the Lively Portraiture of the most conformable Non-Conformist drawn by himself, as to his Worshipping postures; The View of whom (notwithstanding the powerful bias of his phantastic and affected singularity) may satisfie our people, how well they are provided already in the substantials of their publique Devotion.

We have seen the Man. Now see his address by way of Humble Petition, as he calls it, to the Conformist.

[' Fathers and Brethren, though I presume to Counsel the N. C. as my Equals, I will will presume no higher with you, than to lay my self at your feet, and humbly a second time to become your Petitioner, for the Souls of men, for the Gospel, the Church, and the Interest of Christ.] [' And a man might hope, that one that should become a Petitioner to you, that your selves would not destroy that Church, might find acceptance and prevail.] Truly, to deny so just and reasonable a Petition, as this is, That the Fathers of the Church would not themselves destroy the Church; and that to a man humbly prostrating himself at their Feet, and earnestly begging of it at their hands for God's sake, for the Gospel's sake, in meer Compassion to the Souls of men, and for the pure interest of Christ, without any self ends at all in it, must needs reflect upon them as persons, of whom the worst that can be imagined is too good to be spoken; And indeed for such as they are to give an occasion for such an importunate address, presupposeth them none of the best Christians or Ministers. —

[His humble petition to the Conformists.]

Pag. 118.

[' But Satan hath got so great advantage, that the Wisest man living is incapable of speaking rightly to you without offence.] This methinks, is but a coarse Complement on the heels of the other, and suits oddly with the demure pretences of so profound a Reverence and Humility. For it sounds Thus. [The Devil is so great with you, that the Wisest man on Earth (Mr Baxter himself) can not speak to you without offence.] For of himself it is, that he speaks it a little afterwards. [' To these Reverend persons I have formerly spoken to their great offence. p. 119.]

ibid.

20

ibid.

[' He, that can draw men into great disgraceful Sins, hath thereby raised a *Bul'wark* to defend his work. To be silent and comply is to be Cruel to the Sinner and himself. And who can do it that believeth Death and Judgment? To call men to *Repentance* is utterly to loose them, by implying that they have sinned. O little did I once think that Repentance had been so hard a work &c.]

Quæ dicis aliis, dic Tibi, ipse ut audias.

Pag. 119.

' It is not in my thoughts to Confound all Conformists.] No, no, you have told us before, ' The Presbyterians do not love Confusion.] p. 33.

ibid.

' I know there are many sorts of you.]

I. ' There are some Learned zealous High Conformists, who think they ' have done good service to God &c.] If they are Learned and zealous together, having a zeal according unto knowledge, certainly they are the most honest and considerable sort you can name. — But these it seems, you altogether despair of, and think good to pass them by, as having ' formerly ' spoken to their great offence.] And well may they be offended at any who should perswade them to destroy the Church of England, that they might not destroy the Church of Christ. You your self would be offended too, another time, at those, who would Cure and Reform the Church by cutting of her Throat.

Ep-ded: to
Sts Rest.

Pag. 119.

II. ' I would there were no Minister so pitifully dark, young and raw, ' and so much out of love and relish with things spiritual, through the ' prevalencie of a stronger appetite, as that their incapacity convinceth me, ' that I am not to expect much regard from them, as knowing with what Ears they hear.] The first sort were offended. This second sort is incapable, by their injudiciousness and carnality, of these spiritual things which are to be propounded. Venter non habet aures.

ibid.

III. ' There are also some, call'd Latitudinarians, who love not Fopperies or Violence, but are men of reason and sober conversation.] Well, the first Learned and Zealous, but not, it seems, men of Reason and Sobriety. The Second neither Learned nor Spiritualized enough. What hinders but this Third sort should be for the turn? especially being of so moderate a Temper, like your self, neither for Fopperies nor Violence. Why, there is yet Conscience wanting in them. — ' Though they are not so tender and scrupulous ' as the N. C. but can break over greater rubs.] That is, They are men of too wide a swallow, as you somewhere phrase it. — Where then will you resolve to fix?

Pag. 120.

ibid.

IV. ' There are other Godly, Sober, unwilling Conformists, who, by the Benefit of subscribing in their own sense, have stretch'd themselves to do what they have done: who conform on the Terms of Mr. Sprint, submitting

ting to what would else be *Evil*, only to *obtain the liberty of Preaching* (far be it from me to put in any selfish ends) who are *unwilling Conformists*, as the *Westminster Assembly* were that after took down Prelacy.

These, These are the hopeful men. The other are *too learned and zealous*, or *too ignorant and carnal*, or *too reasonable and generous*, And all of them *too resolved and hearty in their Conformity* to be wrought upon. But these are *Godly and Sober*, and, which is the *principal, unwilling Conformists*, whose Conformity is their burthen, who have *stretcht themselves to do what they have done*, men *formed in the very same mould as the Westminster Assembly was that after took down Prelacy*: And therefore it may well be hoped, that *these will in time lend their helping hand to a second List, and take down Prelacy again.*

‘To all of them, that yet *have ears to hear*, I humbly present *These* *ibid.* following Requests.] That is, To all, who are not yet past *Grace and hardned*, but especially to you, our *Dearest Brethren* of all the Conformists, the *Godly, Sober, unwilling ones*, that offer *violence to your own minds*, and *Conform against Conscience*, that *subscribe, say and swear with a mental Reservation*, in your own and not in the *Churches sense*, that for the sake of *Preaching* do that, which otherwise you look upon as *Evil and Abominable*, the *Genuine Offspring of the Westminster Assembly*, that notwithstanding all their former *Subscriptions, Oaths and Declarations*, when opportunity serv’d, gave themselves a *Dispensation*, and took down Prelacy.

‘We take not you, whom I now write to, to be *consenting to this work*, (of Pag. 134. ‘*silencing the N. C.*) though your *Silence and Non-resistance* hath bred ‘*such thoughts* of you in People, as we would fain have you cure by the ‘*contrary means.*] That is, by *speaking out now* in our behalf, and *Resisting Authority*; for these are the *contray to Silence and Non-resistance.*

‘If we had expected, that *heretofore* you had *petitioned* our Rulers for the Liberty of our Ministry, it had been no unreasonable expectation. — ‘If you had but *humbly acquainted* our Rulers. — That your *judgment was*, that our Ministry was more necessary than our personal Conformity; (1) You know not but you might have been heard. *Civil Governours* Pag. 136. are never so *Cruel in matters of Religion as the Ruling and exasperating Clergy are.* † (2) Or, at least, you might have had the *greater peace of conscience* in all the *Confusions* that have follow d, and said, It is not long of us. And (3) you would have acquitted your selves in the judgement of all your *bearers* [who are presumed to be of the *same leaven*] and they would have been the *less prejudic’d* against your Ministry.] — But *what* should they have moved for? That is the *next point* to be observed.

[† This the Abstract of Prynns Antipathic of English Lordly Prelacie &c. 1641.

‘Had you petitioned, and prevailed, for *These Two things*, you had healed all our Breaches.

Qui dabat o-
lim Imperium,
fasces, legio-
nes, omnia,
nunc se

Continet atq;
duas tantum
res anxius op-
tar. *Juvem.*
sat. 10.

pag. 137.

Ibid.

'First; That the Door of Entrance might not have been barr'd by any other Subscriptions, Professions, or Oaths, than what were used in the Churches of Christ, till the Exaltation of the Papacy, (for 600 years) besides the Oaths of Allegiance and Supremacy, (which are a Noli me tangere,) and the Subscribing of the Doctrine of the Church of England, in the XXXIX Articles, according to the Thirteenth of Queen Elizabeth.] Which makes a plausible Sound.

'Secondly; That those (so subscribing) who dare not use the Liturgy and Ceremonies, might have leave to preach in the Churches which use them, under Laws, which shall restrain them from all unpeaceable Opposition to what they dare not use, or to the Government of the Church.] Mark it! These should have been the Heads of your Petition for us. — Well, but is this all? No, you should have remembered the good People somewhat too.

— 'Only let not the People who scruple Conformity, be therefore denied Church-Communion and Sacraments.

Let us now a little view the Particulars. And first, for the Ministers.

'That the Door of Entrance be not barr'd by any other Subscriptions, Professions, or Oaths, than what were used in the Churches of Christ, for 600 Years, or till the Exaltation of the Papacy.] We will not now dispute about that Calculation. — But this taken by it self, might possibly exclude the Oaths of Allegiance and Supremacy; and Subscribing the Doctrine of the XXXIX Articles too; for before the Exaltation of the Papacy, there was no occasion of disclaiming it, or declaring against it, as there we do in sundry of those Articles. Here therefore comes in the Exceptions. — 'Besides the Oaths of Allegiance and Supremacy:] Understand it, So far as they can stretch themselves to take them in their own Sence, — 'And the Subscribing of the Doctrine of the Church of England, in the XXXIX Articles, according to the Thirteenth of Queen Elizabeth.] The former gives the colour of Good Subjects; this latter of good Church of England Men. — But observe it carefully; 'Tis not all the 39 Articles, which yet are the Doctrine of the Church of England; they are but for some of them only, called by them the Doctrine of the Church of England, as distinguished wholly from all Matters of Discipline or Government, as they sometimes explain themselves. And therefore they add that other Phrase, ['According to the Thirteenth of Queen Elizabeth,] to unriddle their meaning to some, and at the same time conceal it from the Vulgar.

Anno 13 Eliz.
ch. 12.

*Let us consider briefly the Words of that Statute, — Declare his Assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, comprized in a Book imprinted, entituled, Articles: Whereupon it was agreed, by the Arch-Bishops and Bishops of both Provinces, &c. Now this, it seems, they con-
strue*

stirre thus, or to this effect: *Only to those of all the Articles, which concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments.* But the Words of the Statute run grammatically thus: *To all the Articles of Religion, which only concern, (viz. all which Articles of Religion only concern) the Confession of the true Christian Faith, and the Doctrine of the Sacraments.*] And that this was the Intendment of the Law, appears from what follows there: That the Person thus assenting and subscribing, shall bring from the Bishop, or Guardian of Spiritualties, in Writing, under his Seal Authentic, a Testimonial of such Assent and Subscription, — and openly on some Sunday, read both the said Testimonial, and the said Articles. That is certainly, all the 39 Articles, the Book of Articles; and what he is to read openly, he is supposed to have first assented and subscribed to. And again, in the same Statute, there follows a Penalty for maintaining or affirming any Doctrine directly contrary or repugnant to any of the said Articles. — But if we explain it by *currant Practice*, there can be no manner of doubt left about it. —

We have seen briefly, *what they could swear and subscribe to*; let us mind next, *what they most stick at.* And one would guess, by those words, [*till the Exultation of the Papacy,*] they should stick at *nothing* but what had some *known tendency* thereunto. But the matter is otherwise, the Door of Entrance is not to be barr'd by any other *Subscriptions, Professions, or Oaths*, besides these by Name here excepted. By a Review then of what else is enjoined by Law, we must conclude, *what they cannot yeild unto.*

First, then, They cannot declare their *unfeigned Assent and Consent* to the *Liturgy and Ceremonies*, with the Form or Manner of making, ordaining, and consecrating of *Bishops, Priests, and Deacons.*

2dly; They cannot declare, that it is not *lawful*, upon any pretence whatsoever, to *take up Arms against the King*; and that they do abhor that *traiterous Position*, of taking Arms by his *Authority*, against his *Person*, or against those that are commissioned by him.

3dly; They cannot declare, that they do hold there lies no Obligation upon them, nor any other Person, from the Oath commonly called, the *Solemn League and Covenant*, to endeavour any Change or Alteration of Government, either in Church or State; and that the same was in it self an *unlawful Oath*, and imposed upon the Subjects of this Realm, against the *known Laws and Liberties of this Kingdom.*

4thly; They cannot take the Oath of *true and Canonical Obedience* to the Bishop, in all things *lawful and honest*; and so in like manner, that against *Simony*, and that for *Residence on Vicarages without a Dispensation*: For neither of these are in their Exception.

E. gr.
 'No Bishops -
 'no common
 'Liturgy or
 'Ceremonies.
 'It is lawful on
 'some pretence
 'to take up
 'Arms against
 'the King, and
 'by his Author-
 'ity to war a-
 'gainst his
 'Person, and
 'those commis-
 'sioned by
 'him --- The
 'solemn Leag.
 'and Coven.
 'still obligeth
 'to endeavour
 'the alteration
 'of the Go-
 'vernment, &c
*i. e. The Foun-
 dation-Princi-
 ples of the good
 old Cause of
 Faction and
 Rebellion.*

All these Bars therefore to the Door of their Entrance must be removed : And it concerns Authority to consider well, what Judgment they proclaim themselves of, both as to Church and State ; and what *Propositions* they yet * maintain, who profess they *cannot do these things* ; and what their *Practice* upon them in time is like to be, that is, (*ubi adsunt vires*) when ever they are able. Which is more certainly to be gathered from the Observation of what it hath been in *Times already past*, than such bare Words as are given for the *present*. To whom therefore that of *Salvian* is but too applicable: *Parum est, quod nudis assertionibus dicitis; ipsi actibus vestris contra vos testes estis.*

But then an Admission upon this their own limited Subscription will not serve, unless 'those who dare not use the *Liturgy and Ceremonies*, may have 'leave to preach in the Churches which use them : A proper Expedient, by degrees to worm out the Use of both. Nor is the *Salvo* added, ['Un-
 'der Laws, which shall restrain them from all unpeaceable Opposition to
 'what they dare not use, or to the Government of the Church,] *exten-*
sive enough to prevent the Mischief : For we must needs conclude, that those who dare not use the *Liturgy and Ceremonies*, dislike the Govern-
 ment, and believe these things highly sinful : For so we are told, ['It
 'is Sin, and no small or tolerable Sin, which their Consciences fear.]
 And what they so believe, they will certainly upon all opportunities,
directly or indirectly, bear witness, and caution against, and labour to
 withdraw others from. How indeed shall they be faithful in their Of-
 fice upon their own Principles, if they should do otherwise ? [To
 'be silent, and comply, is to be cruel to the Sinner and himself. And who
 can do it, that believeth *Death and Judgment* ?] So we had it even
 now. — ['How guilty are those Ministers of the Blood of souls, that
 'will not tell Men of their Sin and Danger ?] So elsewhere. Next for
 the people.

It is to be desired, ['only that all who *scruple Conformity*, (in any
 'point) be not therefore denied Church-Communion and sacraments.]
 Every one, 'tis to be supposed, in that way and manner as the Teachers
 they shall adhere to, administer in. — The short is, that they be *tied to*
nothing.

But the godly, sober, unwilling Conformists have it seems, been sad-
 ly neglective of their Duty, in petitioning *against the Laws* for these
 things hitherto : If they are at length penitent, and resolve to do any
 thing for the Cause hereafter, it will be some amends. — And that
 they would do this, is the last Request our Author hath to make.

— 'And having mentioned this, what if I added yet this Clause
 'to my present Petition to you ? That you will yet petition for us, or
 'rather for the Church of Christ, that upon the forefaid Terms we may be,

it

‘if possible, taken into the established Ministry ; if not, yet tolerated as
 ‘*Lecturers* under you, in such Churches where the Ministers desire us,
 ‘not taking any of their Maintenance from them, but trusting God for
 ‘our daily Bread.] Fain would they be on their own Terms in the
Established Church, if so it may then be called ; and when they are in,
 do their best to shake other Establishments out of it. But if this may
 not be granted them, *Lecturers under some Conformists*, yet this *under* is a
 scurvy word, they like it not ; [‘*No Prelacy in Parish-Priests*,] as we Pag. 71.
 heard before. However, under some of their Brethren Conformists, that de-
 sire them to carry on the Work as Assistants, would be perhaps no great Bur-
 den ; especially, [‘not taking any part of their Maintenance, but trusting
 ‘God for *daily Bread*,] as if others did not trust God for that too. How this
Proviso, against taking any part of their Maintenance, can be secured, I
 know not ; for a great deal of that, in such populous Places as they most
 affect, depends upon the Peoples Contributions : And, where it doth
 not, yet they conceive some Right in themselves still to it ; and how that
 Thought may work in Time, who can tell ? It begins already.

— ‘I think it had favoured of no excess of Charity, and Ministerial Pag. 134, 135.
 ‘Ingenuity, if he had said : Brethren, you must perform your underta-
 ‘ken Ministry ; and we, and the Peoples Souls, have need of all your
 ‘Help ; and the Maintenance is given for the Work, therefore you that
 ‘work with us, shall have part of the *Church-Maintenance* with us, at 20
 ‘least, a *fifth part*, as was allowed to the *Ejected* by the Parliament, (for
 those Times are an excellent Pattern for our Imitation,) ‘because the
 ‘People cannot maintain you, and it is hard to serve God *without Anxi-*
 ‘ety, while your Families are in *Want*. This had better beseeemed our
 ‘Brethren. But we crave and expect no such thing from you.] Only
 these are *broad Signs*, and speak it loud enough, that they are both *un-*
charitable and *unjust*, if they deny part of the *Maintenance* to you, who do
 the Work whereunto it belongs. — And what will the People think
 and say of them ?

— ‘By this means you shall have no need to fear our *injuring* of Pag. 137.
 ‘your Wealth and Reputation.] *q. d.* We have thought it requisite to
 suggest this unto you, because, the truth is, we look upon you as some-
 what more *worldly-minded* than our selves, and so your *Covetousness* of
retaining your own, which most of you find *little enough*, may keep you
 from doing us that Service, which otherwise we might hope for from
 you. Alas ! you are utterly mistaken in us, if you shall once imagine,
 that we regard our selves. ’Tis the Church of Christ only we are sol-
 K licitous

Pag. 73.

licitous for ; nor do we seek *yours*, but *you*. — ‘ Have we served God *twelve Years*, without *one Bit of the Levite's Portion* ? And cannot we do so till we die ? — It sufficeth us to tell you, that we preach ‘not for Riches, and we will not cease through Poverty. Talk at ‘this rate to one another.] Worldly Wretches as ye are !

Pag. 137.

— ‘ And now (for the Close) as God will judg, so let the World ‘judg, and let Posterity judg, whether we [*Pharisees !*] are unwor- ‘thy, in comparison of the *present Ministers of England*, to be permitted ‘to preach Christs Gospel, on these *self-denying and abasing Terms*.] You should rather have said, *self-assuming, self-arrogating, self-exalting*, but *Church-denying, King-abasing, Law-disowning, Prelacy-deposing Terms*. — And so let the *Impartial* judg upon the Premises. — And, when they have determined this, if you please, let them resolve them- selves further, Where the Petition against Establishments is like to stop ; and whether the *Plea of Conscience* be not as equal for tolerating all the dividing and subdividing Sects, as for any one of them ? It being acknowledged, that all the contending Parties, from the *Papist* to the *Quaker*, are ready to give themselves the Commendation of being *Lovers of the Truth and Peace*.

Q. 1.

Q. 2.

Pag. 6.

But what pious and prudent Indulgences Authority may judg meet upon occasion to grant unto some Particulars of the *truly humble, quiet, and peaceable Dissenters*, upon the satisfaction given them by such Depart- ment, is not for us to advise or determine.

Mr.

*Mr. Baxter's free Account, how the Papists work their
Ends among unsettled Professors.*

THESE Papists, seeing the Temper of our unsettled Professors, do creep in among them, and use their utmost Skill to *unsettle them more*, and bring them into *Dislike of their Teachers*, without which they have no hope of succeeding. Their first Ways are, by *reproaching the settled Government of the Church* and by drawing Men to *Separation and Anabaptism*, and then persuading them, that these are *glorious Truths of God*, which their former Teachers are unable to receive; and that they are but a *blind, self seeking, proud Sort of Men*, that would *enthrall all Men to their Judgments*, when they are in utter *Darkness* themselves. When they have gotten them out thus far, once to *despise their Guides*, then do they proceed further with them, and persuade them, that they which were blind in the Points of Baptism and *Church-Order*, are so in other things as well as that; and that this *Light*, which they have seen already, is but a *Spark*; and that these being *Days of glorious Discoveries* there are yet *more and greater Matters to be revealed*. Hereupon they put an handsome Dress upon many of the *grosslest Points of Popery*, and recommend these as the *new and rare Discoveries*. But this they do not in the *Name and Garb of Papists*, [Mark that!] but as the *Popish Jew at Newcastle*, they turn *Anabaptists*, [and God knows what besides,] and then rise a Step higher, and lead others after them; so that the *silly People* shall never know that it is *Papists* that are their *Leaders*. Yea, they will cry out of the *Pope*, and call all that differ from them *Antichristian*, purposely to divert *Suspensions*, and blind Mens eyes. Thus these *Papists* have begotten this present Sect of *Quakers*, [and who can tell how many of her Sects?] first, pretending to *strange Revelations, Visions, and Trances*, such as are commonly mentioned in the *Lives of their Saints, in their Legends*. And so you have here and there a *Papist*, lurking to be the chief *Speaker* among them; and these have fashioned *many others* to their turns, to supply their rooms, *who yet know not their own Fathers*. — If you ask me, *How I know that they are Papists who thus seduce them?* I answer: (1.) Because they do the *Papists Work*, and maintain their Cause, as far as yet they dare venture to bring it forth. — (2.) It is known by certain Proof, that it is the *Papists* that do seduce and lead them. Many of themselves have confessed such things. And their present Industry among us is well known, (which that they may proceed in with less Impediment,) they are the *zealous Defenders of Universal Toleration, or Liberty* for propagating

In his Letter to an unsettled young Man before his *Quakers Catechism*, 1657.

'Soul-poysoning Doctrines, for all the Torments of the Inquisition in
'other Countries.

*Mr. Baxter's Citation of Mr. Rich. Hooker, at the
end of his Cure of Church-Divisions, set right with
the Original, by the Addition of a few Words, that follow
in that Learned Author, craftily omitted by him.*

Mr. Hooker's
Ep. Ded. to
Ecclef. Pol.

[Yet that, it
seems, was a
Vertue. Note
that.]

[The Truth
yet was on
their side. Note
that too.]

'I Deny not, but that our Antagonists in these Controversies may, perad-
'venture, have met with some not unlike to *Ithacius*, who mightily
'bending himself by all means against the *Heresy* of *Priscillian*, (the hatred
'of which one Evil was all the *Vertue* he had,) became so wise in the
'end, that every Man, careful of vertuous Conversation, studious of the
'Scripture, and given to any Abstinence in Diet, was set down in his
'Kalendar for a *suspected Priscillianist*, for whom it should be expedient to
'prove the Soundness of their Faith, by a more licentious and loose Be-
'haviour. *Such Proctors and Patrons the Truth might spare.* Yet is not their
'Grossness so intolerable, as on the contrary side, the *scurrilous*, and more
'than *Satyrical Immodesty* of *Martinism*: The first publish'd Schedules
'whereof being brought to the hands of a grave and very honourable
'Knight, with signification given, that the Book would refresh his Spi-
'rits, he took it, saw what the Title was, read over an unfavoury Sen-
'tence or two, and delivered back the Libel, with this Answer: *I am*
'*sorry you are of the Mind to be solaced with these Sports, and sorrier you*
'*have herein thought my Affection like your own.* [Here Mr. Baxter leaves
off; but it follows immediatly in the Author thus:] 'But as these Sores
'on all hands lie open; so the *deepest Wounds* of the Church of God have
'been more *softly and closely given.*] Which Words reflect upon *Bax-*
'*terianism*, as remarkably as the foregoing do upon *Ithacianism* on the
'one hand, and *Martinism* on the other.

[Fair warning and Advice long since given by Arch-Bishop Laud, in his Sermon on Psalm 122. 3, 4, 5. Preached Febr. 6th. 1625.]

One thing more I will be bold to speak, out of a like Duty to the *Church of England* and the *House of David*. They, *whenever they be*, that would overthrow *sedes Ecclesiae*, *seats of Ecclesiastical Government*, will not spare if ever they get Power, to have a pluck at the *Throne of David*. And there is not a man, that is for *Parity*, all fellows in the *Church*, but he is not for *Monarchy in the State*. And certainly either he is but *half-headed to his own Principles*, or he can be but *half-hearted to the House of David*. Laud's seven Sermons. Pag. 130. [Historice-prophetic.]

[*Idem*. Sermon on Ephes. 4. 3. Preached March. 17th, 1628.] 'Now the *Breakers of the Bond of Peace*, both in *Church and Commonwealth*, are *Pride and Disobedience*. For these two crie one to another, that is, *Pride to Disobedience*, Come, let us *break the Bond*. And this is very *observable*, and with reference to his *Bond of Peace* too. You shall never see a *Disobedient* man but he is *Proud*. For he would *Obey* if he did not think himself *fitter to Govern*. Nor shall you ever see a *Proud* man stoop to *bind up* any thing. But if you see him *stoop*, take heed of him, 'tis doubtless to *break the Bond of Peace*. The Reason's plain, If he stoop to *bind up*, he knows he shall be but *one of the bundle*, which his *Pride* cannot endure. But if he stoop to *loose the bond*, then he may be *free*, and *show his Vertue*, as he calls it, that is, may hope to run foremost in the *head of a Faction*. Fond men, that can be thus bewitched with pride *against themselves*! For when they are *bound up*, though but as *one of the Bundle*; yet therein, under God, they are *strong and safe*. But when the *Bond is broken*, and they perhaps, as they will, in the *Head*, headlong they run upon their *own ruin* —

'Now to keep *unity*, I have made bold to direct you *one way* already; And here's *another*. 'Tis necessary that the *Governours* have a good and *quicke eye* to discover the *cunning* of them that would *break the Unity* first, and the *whole Body* after. You shall give a guess at them by *This*: they *speak as much for Unity as any men*, but yet, if you *mark* them, you shall still find them *busy about the knot that binds up Unity in peace*. Somewhat there is that *wrings them there*. They will pretend perhaps, 'tis very good there should be *Vinculum*, a *Bond to bind men to obedience*, O God forbid else: but they would not have the *knot too hard*. Take heed, their aim is, They would have a little *more liberty* that have too much

ready. Or perhaps they'll pretend, they would not *untie the knot*; no, there may be danger in that, but they would only *Turn it to the other side*, because *this way it lies uneasily*. But this is but a *shift* neither. For turn the knot which way you will, *all binding to obedience will be grievous to some*. It may be they'll protest, that though they should *untie it*, yet they would not leave it loose. They would perhaps *tie it otherwise*, but they would be sure to *knit it as fast*. Trust not this pretext neither, out of question their meaning is to *tie up unity in a Bow-knot*, which they may slip one end while they live. Indeed, whatsoever they pretend, if they be *curious about the knot* I pray look to their *Fingers*, and to the *Bond of Peace too*.

[*Mr Baxter's calm and Sober Resolution, How far we are bound to obey Men's Precepts about Religion.*]

Five Disputations, of Ch:
Government
and worship.
Pag. 483.

[id. p. 461. &c.]

[1. ' We must obey both magistrates and pastors in all things lawful, which belong to their Offices to command. 2. It belongs not to their Office to make God a New Worship, but to command the mode and circumstances of Worship belongeth to their Office; for guiding them wherein God hath given them General Rules. 3. We must not take the Lawful Commands of our Governours to be unlawful. 4. If we do through Weakness or Perverseness take lawful things to be unlawful, that will not excuse our Disobedience. Our Error is our Sin and one sin will not excuse another. 5. Many things that are mis-commanded must be obeyed. — The Reasons of this are obvious and clear. Even because it is the Office of Governours to determine of such circumstances. It is the Pastors Office to guide and oversee the Flock — And therefore, when he determines these, he is but in his own way, and doth but his own work; and therefore he is therein the judge, if the case be controvertible. If none shall obey a Magistrate or Pastor in the works of their own Office, as long as they think, he did them not the best way, all Government then would be presently overthrown, and obedience denied. We are sure that God hath commanded us to obey them that are over us in the Lord. (1 Thes. 5. 12. Heb. 13. 7, 17. &c.) And therefore a certain duty may not be forborn upon uncertain conjectures, or upon every miscarriage in them that we owe it to. This would undo Church all Churches (as they are Political Societies.) For if Pastors be taken down and the work of Pastors, the Church is taken down; And if Government and Obedience, be taken down, then Pastors and their work is taken down, which will be the fruit of This Disorder. — 6. As an Erroneous judgment will not excuse us from obedience to our Governours, so much less will a doubtfulness excuse us. 7. As such a doubting erring judg-

judgment cannot obey in (plenary) faith, so much less can he disobey in faith.
 For it is a known Command of God, that we obey them that have the Rule over
 us; but they have no Word of God against the Act of Obedience now in question. 20
 — 8. In doubtful cases it is our duty to use God's Means for our infor-
 mation: and one means is to consult with our Teachers, and hear their words
 with teachableness and meekness. 9. It being their office to teach us, it
 must be our duty to believe them with an humane Faith, in cases where we
 have no evidence to the contrary. And the Duty of Obeying them being certain,
 and the sinfulness of the thing commanded, being uncertain, unknown and
 only suspected, we must go on the surer side; [that is, It is our Duty 20
 to Obey our Teachers, notwithstanding such doubts] 10. Yet must we in great
 and doubtful cases not take up with the Suspected judgment of a single
 Pastor, but apply our selves to the Unanimous Pastors of other Churches. 20
 11. Christians should not be over-haste in prying into the work of their Go-
 vernours, nor too forward to suspect their Determinations. But when they
 know that it is their Rulers work to guide them, by determining of due
 Circumstances of Worship, they should without causeless Scruples readily obey,
 till they see just reason to stop them in their Obedience.

Pag. 485.

And now I treat all humble Christians, readily to obey both Magistrates
 and Pastors in all lawful things, and to consider to that end these
 Reasons following.

1. If you will not obey in lawful things, you deny Authority, or over-
 throw Government itself, which is a Great Ordinance of God, established in the 20
 fifth Commandment with promise. And as that Commandment, respecting
 Societies and common Good, is greater than the following commands as they
 respect the private Good of our Neighbours, or are but particular means
 to that publick Good, whose foundation is laid in the fifth Commandment:
 So accordingly the Sin against this fifth Commandment, must be greater than 20
 against the rest.

2. In disobeying the lawful Commands of our Superiours, we disobey
 Christ, who ruleth by them as his Officers, even as the disobeying a 20
 Justice of Peace, or Judge is a disobeying of the Soveraign Power, yea, in some
 Cases when their Sentence is unjust. Some of the Ancient Doctors thought,
 that the fifth Commandment was the last of the first Table of the
 Decalogue; and that the Honouring of Governours is part of our Honour 20
 to God, they being mention'd there as his Officers, with whom he himself
 is honoured or dishonoured, obeyed or disobeyed: For it is God's Authority,
 that the Magistrate, Parent, and Pastor is endued with, and empowered
 by, to rule those that are put under them.

3. What Confusion will be brought to the Church, if Pastors be not 20
 obeyed in things lawful? &c.

4. Disobedience in matters of Circumstance will exclude and overthrow the
 Sub-

' *Substance of the Worship it self.* God commandeth us to pray : If one
 ' part of the Church will not joyn with a *stinted Form of Prayer*, and the
 ' other part will not joyn without it, both Parties cannot be pleased : and
 ' so one part must call off *Prayer it self*, or separate from the rest. God
 ' commandeth the *Reading, and Preaching, and hearing of Scripture. and singing*
 ' *of Psalms* ; but he hath left it to Man, to make or choose the best *Translation of*
 ' *Scripture, or Version of the Psalms* : Now if the Pastor appoint one Version
 ' and Translation, and the Church joyn in the use of it, if any Members
 ' will scruple joyning in the Translation or Version, they must needs for-
 ' bear the whole Duty of Hearing the Scripture, and Singing Psalms in the
 ' Congregation. If they pretend a scruple against the appointed *Time or*
 ' *Place of Worship*, they will thereby cast off the *Worship it self*. For if they
 ' avoid our *Time or Place*, they cannot meet, nor worship with us.

' 5. And when they are thus carried to separate from the Congregation
 ' upon such Grounds as these, they will be no where fixed, but may be still
 ' subdividing, and separating one from another, till they are resolved into In-
 ' dividuals, and have no such thing as a Church among them. For they can have
 ' no assurance or probability, that some of themselves will not dissent from
 ' the rest in one Circumstance or other, as they did from their Pastors, and the
 ' Church that they were of before.

' 6. By this means, the *Wicked, that are disobedient to their Teachers, and*
 ' reject the *Worship of God*, will be hardened in their sin, and taught by Professors
 ' to defend their *Ungodliness* ; For the very same course that you take, will serve
 ' their turns. They need not deny any Duty in the Substance, but deny
 ' the Circumstance, and so put off the Substance of the Duty. If a wicked man
 ' will not bear the Word preached, he may say, [*I am not against Preaching,*
 ' *but I am Unsatisfied of the Lawfulness of your Time and Place : I am in*
 ' *Judgment against coming to your Steeple-house, or against the Lords day.*] If
 ' he will not be personally instructed or admonished, &c. he may say, [*I am*
 ' *for Discipline, I know 'tis my Duty to be instructed; but I am not satisfied that*
 ' *I am bound to come to you when you send for me, or to appear at such a place as you*
 ' *appoint : The Word of God nameth no Time or Place, and you shall not deprive*
 ' *me of my Liberty, &c.* By This device it is, that the Rebellion of unruly Peo-
 ' ple is defended.

Pag. 487.

' 7. By this Disobedience in things lawful, the Members of the Church will
 ' be involved in Contentions, and so engaged in bitter Uncharitableness, and Cen-
 ' sures, Persecutions, and Reproaches of one another : which Scandalous courses
 ' will nourish Vice, dishonour God, rejoyce the Enemies, grieve the Godly that are
 ' peaceable and judicious, and wound the Consciences of the Contenders. We
 ' see the Beginnings of such Fires are small ; but whither they will tend, and
 ' what will be the End of them, we see not.

' 8. By this means also, Magistrates will be provoked to take Men of tender
 Consciences,

Consciences, for factious, unruly, and unreasonable Men, and to turn their Enemies, and use Violence against them, when they see them so self-conceited, and refusing Obedience in lawful Circumstances.

9. By this means also the Conversion and establishment of Souls will be much hindered, and People possessed with Prejudices against the Church and Ordinances, when they take us to be but humorous People, and see us in such Contentions among our selves. Pag. 488.

10. It will seem to the wisest to savour of no small measure of Pride. — Humble Men would sooner suspect themselves, and quarrel with their own Distempers, and submit to those that are wiser than themselves, and that are set over them for their Guidance by the Lord. There may more dangerous Pride be manifested in these matters, then in Apparel, and such lower Trifles.

11. Consider also, that yielding in things lawful the Scripture recommendeth to us. How far yielded Paul, when he Circumcised Timothy? Act. 16. 3. And when he took the Men, and purified himself with them? &c. Act. 21. 26, 27. And this for almost seven Days? 1 Cor. 9. 19, 20. Study this Example, Read also, Rom. 14 and 15. Chap. — and 1 Cor. 8. 13, &c. and Matth. 12. 1. 2, to 9. You find that hunger justified the Disciples of Christ for plucking and rubbing the Ears of Corn on the Sabbath Days. And Hunger justified David, and those that were with him, for entering into the House of God, and Eating the Shew-bread, which was not lawful for him to eat, nor for them which were with him, but only for the Priests: And the Priests in the Temple were blameless for prophaning the Sabbath Day. Pag. 489.

Now if things, before Accidentally Evil, may by this much necessity become lawful and a Duty, then may the Commands of Magistrates or Pastors, and the Unity of the Church, and the avoiding of Contention and offence, and other Evils, be also sufficient to warrant us in obeying, even in inconvenient Circumstances of the Worship of God, that otherwise could not be justified.

Lastly, Consider, How much God hath express'd himself in his Word to be pleased in the Obedience of Believers, not only to Christ immediately, but also to him in his Officers. 1 Sam. 15. 22. Col. 3. 20, 22. 1 Thes. 5. 12, 13. Heb. 13. 7, 17, 24. 1 Tim. 5. 17. — As the General Commission to a Parent, or Master, or Magistrate, to govern their inferiour Relations, doth authorize them to many Particular Acts belonging to their Office that were never named in their Commission: So your General Command to obey them obligeth you to obey them in the said Particulars. Pag. 490.

If a Child shall ask a Parent [where doth God's Word allow you to command me to learn this Catechism, or read this Divine's Writings, or repeat this Sermon, or write it? &c.] Doth not the Question deserve to be answered with the Rod? The general Commission for the Parents to Govern their Children is sufficient, &c.

Reader, I have been at the pains to transcribe all this from the End of a Tedi-

our *Volumn* of pro and con Disputations, where it was like to be read but of very few, as matter of General Instruction, fit to be Communicated to the whole World. And it would go a great way certainly to end our Controversies and Divisions, if People were but once resolved, who are their Governours both Civil and Ecclesiastical, to whom all this Obedience is, upon so many weighty grounds both of Scripture and Reason, due? The Question is not we see of the necessity of Government on the one hand, and Obedience on the other (and the people do but deceive themselves to expect an Ease by any Turn or Change as to their duty) but, who should Govern? or, whom we are to own for our Masters and Teachers? — Apply but all this Discourse to the King as Supreme, and our lawful Governours under him both in Church and State, and the Product of it will be Blessed Conformity to their oderly Appointments about the Circumstantials of Religion, for the well securing the substance of both, to us, and our posterity. — And whatever opinion be now suggested by any against the Bishops of our Church, as Usurpers, Mr. Baxters words, in one of these Disputations, are these — [‘We have had, and have Men of that judgment, that have been excellent instruments of the Churches good, and so eminent for God’s Graces and gifts, that their Names will be precious, whilst Christ hath in England a Reformed Church. — Moreover, who knoweth not, that Most of the Godly able Ministers of England, since the Reformation did judge Episcopacy, some of them, lawful, and some of them, most Fit? (For the Nonconformists were but few) And that even before this late Trouble and War, the most, even almost all of those that were of the late Assembly at Westminster, and most through the Land, did subscribe and conform to Episcopal Government [even the English Prelacie] as a thing not contrary to the Word of God. So that it is evident, That it is very Consistent with a Godly Life to judge Episcopacie [even, that of the Church of England] lawful and fit, or else we should not have had so many Hundred Learned and Godly Men of that mind] — I will not comment any farther upon the particulars; but add this only for a close, that it may be worth the while, for Every one to lay his hand upon his Heart, and impartially examine, who they were that first brake these useful Rules, and set that perverse Copy of Disobedience to Rulers and Teachers, which hath now so strangely over-run and poisoned the whole Nation? And then to move the Question, Why for the time to come, this should not be as Good and wholesome Doctrine under King Charles the Second, as it was reputed under R. the Protector?

Disput. 1.
Pag. 5.

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